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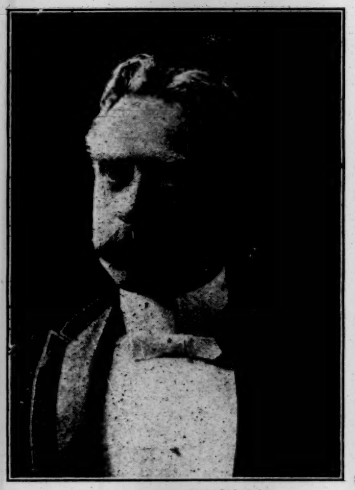

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THE ECCLESIASTICAL REVIEW

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THE STUDY OF SOCIAL PROBLEMS IN THE SEMINARY.

ACCORDING to a well-known socio-historical theory, the primary, fundamental, and decisive forces in the life of man are economic. The methods of production, exchange, and distribution form the basis of all other social institutions, political, legal, educational, literary, scientific, moral, and religious; and this economic basis determines the nature, development, and transformations of the superstructure. At any given period all other phases of life are an inevitable reflex of the economic life. Although this theory, taken in its extreme and most pretentious form, is naive, narrow, and superficial, it contains a very large element of very valuable truth. Economic motives and economic institutions do exert a wide and a profound influence upon both the individual and society. To quote the Jesuit Father Cathrein, "before everything else man must live, must find nourishment, clothing, and comfortable shelter; therefore economic activity will ever be of *paramount* influence in human life." Social institutions, movements, and ideals are vitally affected by industrial conditions and methods. Until quite recently, written history dealt for the most part with dynasties, wars, battles, sieges, and with the spectacular achievements of great captains, great monarchs, and great diplomats. To-day it becomes more and more a scientific description and discussion of social institutions, particularly economic institutions. The change is due

in part to greater enlightenment and a better historical method, but more perhaps to the obvious importance of the economic factor in modern times. The great majority of wars, revolutions, and political movements during the modern period can be traced largely if not chiefly to economic causes and economic motives. Almost all the political problems, almost all the civil legislation, almost all the international problems of to-day, are predominantly economic. If we seek an explanation of this increased importance of the economic factor we shall find it partly in the great increase of the world's wealth, but more perhaps in the modern conception of the worth of life. "The old Christianity," says Professor Paulsen, "raised its eyes from earth, which offered nothing and promised nothing, to heaven and its supersensuous glory. The new age is looking for heaven upon earth; it hopes to attain the perfect civilization through *science*, and expects that this will make life healthy, long, rich, beautiful, and happy." This attitude is, indeed, a consequence of the decay of faith which began with the Protestant Reformation; but the Reformation itself was rendered possible through the dominance of economic motives in the lives of many of the clergy, through the economic oppression of the peasants by the feudal lords, and through the desire of the middle class of the towns for economic freedom.

Unless the priest realizes the immense and manifold importance of the economic side of life, he will be unable to accomplish much that he might accomplish. Every intelligent priest understands in a general way that all men love money, that the great majority expend most of their time and energy in pursuit of money, and that race suicide and late marriages imply an excessive love of material comforts. But general and fragmentary knowledge of this sort will not suffice. The priest needs an amount of thorough and systematic training which will enable him to realize, for example, that the hostility of political parties and of governments toward the Church is determined by economic motives to a much greater degree than appears on the surface, or than his inadequate theories of his-

tory and politics have led him to believe; that many of the great popular movements which seem to be political, and therefore comparatively unimportant to him, are at bottom economic, and therefore of vital concern to morality and religion; that the economic status of men profoundly influences their notions concerning the morality of some of the most important activities and institutions of our time. Although the principles of morals are eternal and unchangeable, their actual application is very differently made by the different economic classes. Witness the diverse opinions concerning the trust and the trade union, profits and wages. If the priest does not grasp the magnitude and the causes of these differences, his authority and efficiency as a teacher of morality is very much less than it ought to be. In this connexion the words of the pioneer Catholic social reformer of modern times, Archbishop Ketteler,—" my great precursor," Leo XIII called him, —are most suggestive and pertinent: " If we wish to know our age, we must endeavor to fathom the social question. The man who understands that knows his age. The man who does not understand it finds the present and the future an enigma." Fortunately for the Catholics of Germany, they adopted and incorporated into their working program this theory of the great Archbishop of Mayence. To this more than to any other fact they owe those magnificent achievements which are at once a reproach and an inspiration to their co-religionists in practically every other country of the world. Had they not taken the social viewpoint and identified themselves with the cause of social reform, they would never have been able to rouse the masses of the Catholics of Germany from apathy, to defeat the government's policy of tyranny and absolutism, or to check the onward rush of socialism.

Coming to some of the more concrete phases of the situation, we see that the priest who wishes to do the most effective and extensive work, must give special attention to the condition and aspirations of that economic class known as the wage earners. Almost all intelligent and unprejudiced ob-

servers now realize that the future of the Western World belongs to democracy. The rule of the people in political affairs will inevitably grow in extent, directness, and intensity. But political democracy tends more and more to become economic in its content, aims, and motives. Whether this developed and expanded democracy, this industrial democracy, shall be converted, or corrupted, into socialism, or be confined within the limits of reasonable social reform, will depend largely upon the ability of the teachers of religion to understand, assist, direct, and restrain this powerful and far-reaching movement. Thirty-five years ago, Cardinal Newman wrote these remarkable words: "As far as I can see, there are ecclesiastics all over Europe whose policy it is to keep the laity at arm's-length, and hence the laity have become disgusted and become infidel, and only two parties exist, both ultras in opposite directions." Since that date the proportion of the laity of Europe that has become alienated from, or at least lukewarm toward the Church, has undergone a considerable increase. The causes of this defection are not easily susceptible of exact analysis, but one of the most effective and disastrous of them would seem to have been the antagonism of churchmen to the spirit and aims of democracy. The excesses that have been committed in the name of democracy during the nineteenth century in Europe, have been great and deplorable; yet the question persistently rises, could not most of these excesses have been prevented by a deeper understanding and a more conciliatory attitude on the part of religious teachers and leaders? Is it not a fact that the latter have too frequently overestimated the worth and strength of the ruling and directing classes, underestimated the intelligence and power of the masses, and failed to appreciate the element of good in the rising forces of democracy?

We in America flatter ourselves that we are in no danger of repeating the mistake made by our brethren in Europe. Do we not live in a democracy, and do we not accept joyfully and unreservedly the doctrine of government by the people? Hence our attitude of pitying patronage toward those church-

men of France who have refused to accept the republic. Let us remember, however, that political democracy is only one form, and in our day the less important form, of democracy; that, while entirely loyal to the forms of democracy political, we may quite conceivably antagonize democracy industrial. There is scarcely any danger, indeed, that the clergy of America will ever lose sympathy with the desire of the masses for industrial freedom and industrial opportunity, but there is a very real danger that their sympathy will not be equaled by their knowledge. The great majority of our clergy in the United States have not yet begun to study systematically or take more than a superficial interest in the important social problems of their age and country. Too often their social views and impressions are derived from newspapers and periodicals which are unfriendly to the aims of the working classes, and to the cause of social reform generally. It is natural and proper that the priest should prefer those journals which are conservative both in their methods and in their attitude toward the existing order. But it is unfortunate that these publications are, as a rule, ultra-conservative with regard to modifications or reforms in that portion of the existing order which we call economic. On the other hand, the periodicals which advocate effective and vital reforms are not infrequently radical in their views of moral, religious, and educational institutions. As a consequence of this situation, the average priest is apt to possess only a one-sided and superficial knowledge of the social question. While sympathizing in a general way with the aspiration for social betterment, he is not unlikely to misunderstand and antagonize many of the particular doctrines, aims, and methods of the actual reform movements of the time. We have, therefore, no sufficient assurance that we shall not duplicate in the field of industry the mistake made by many of the clergy of Europe in the field of politics. It is well within the bounds of possibility that we shall give relatively too much attention to the excesses of industrial democracy, and relatively too little to its elements of good.

Again, we complacently assume that the alienation of the working classes from the churches, about which so much is heard, always refers to Protestant working people and Protestant churches. Have we sufficient grounds for this assumption? Are not large sections of our own working people rapidly becoming indifferent to their religious duties? We are fond of asserting that our congregations are made up not of the rich but of the poor; but is it not a fact that those whom we call the poor, the common people, the working people, in our city congregations, belong mostly to the middle class, or receive salaries rather than wages? The United States Census has recently informed us that in 1904 about 58 per cent of the four million adult males employed in our manufacturing industries, received an annual wage of less than six hundred dollars. It is safe to say that the per cent of underpaid is equally large among the several million wage-earners engaged in occupations other than manufacturing. An investigation which would enable us to know what proportion of the Catholics in this class, and of their families, are regular church attendants, in the large parishes of the large cities, would be a most valuable if not reassuring piece of work.

The importance to the clergy of an understanding of our social problems will increase with the inevitable increase of the problems themselves. Therefore the priest of the future should be equipped to deal intelligently with these problems from the very outset of his ministry. To this end he should receive in the seminary an amount of social instruction which will be fundamental and scientific; which will be sufficiently extensive to make him acquainted with the vital facts of current social conditions, tendencies, and doctrines; which will be sufficiently stimulating to give him a lasting interest in these phenomena; and which will be sufficiently thorough to enable him to deal intelligently, justly, and charitably with the practical situations that he will be compelled to face afterward. Here, again, we may profitably perhaps take example from the experience of some of our brethren in the Old World. It has

been frequently asserted that one explanation of the failure of the clergy of France to retain their hold upon large masses of their countrymen, is to be found in their inadequate and impractical seminary training. It is not impossible that we shall one day find ourselves similarly impotent on account of our insufficient instruction in social problems. Such questions as just wages, just interest, just profits, a living wage for the worker versus normal profits and interest for the employer and the capitalist; reducing wages to maintain dividends; the responsibility of stockholders, including educational and charitable institutions, for the improper practices of corporations; stockwatering and other questionable methods of high finance; the aims and methods of monopoly; the aims and methods of the labor union; socialism, materialistic and non-materialistic,—are all of vital importance to large masses of people, are the subject of endless discussion in public and in private, and involve definite and far-reaching consequences to morality and religion. Do they, or any of them, receive sufficient attention either in the manuals used or the oral instruction at present imparted in our seminaries?

The objection will be raised that the seminary curriculum is already overcrowded, or at least is so fully occupied that there is no place for anything like an adequate course of social study. In reply it might be urged that sufficient time for the proposed course could with advantage be taken from some of the other branches; but the relative importance of the various studies is too large a subject for this paper. A more practical and more suggestive alternative will perhaps be to indicate one attempt which has been made to solve the difficulty. This attempt is not set forth as entirely successful or entirely satisfactory, but as a proof that something can be done in this direction. In the provincial seminary of St. Paul, the course of Junior Moral Theology extends over two years, and includes Natural Ethics as well as the whole field of Moral Theology proper. The Sacraments, Indulgences, Censures, and Irregularities are treated in the Senior Course. One semester out of the four given to the Junior Course, is taken

up with a brief introduction to Economic History, and an elementary course in Political Economy. The object of the discussion of economic history is to give some account of the Gild System and of the economic life of the Middle Ages generally, to trace the origin and development of the present industrial order, and to show the bearing of economic institutions upon the life and thought of their particular age. The object of the course in Economics is to describe in outline the forces and influences which actually govern the production, exchange, distribution, and consumption of material goods. In connexion with this study, many moral topics are discussed which are usually studied in the treatise on Contracts. Such, for example, are wages, usury, speculation, monopolies. This plan makes possible a more organic treatment of these subjects, inasmuch as it enables the student to study their economic and their moral aspects at the same time. In the matter of wages, for example, he is led to see how wages are actually determined, how they ought to be determined, and what reforms are practically possible. And six years' experience seems to indicate that the allotment of so much time to social topics has not been detrimental to the course of instruction in Moral Theology. Finally, the value of social studies as an intellectual discipline, as an antidote, if the term be permissible, to the ultra-deductive habits of mental activity which are frequently apt to plague the seminarian, is well worth consideration.

Something was said above concerning the indifference of the masses to religion. While this indifference is undoubtedly on the increase, it has not yet reached such proportions among our Catholic workingmen as to justify an attitude of pessimism. The clergy of America have an immense advantage over their brethren of the Continent of Europe, in that they have never antagonized the political democracy, and are not identified in the minds of the people with the fortunes of any privileged or powerful class, either political, hereditary, or economic. The Catholic masses still recognize that we are not the retainers either of aristocracy or of plutocracy, that

our churches are the churches of all the people, and that our sympathies are with all the legitimate aspirations of the lowly. It rests with us to decide whether we shall retain this ground of vantage, and utilize it in order to solve intelligently and justly the great social problems which day by day become more urgent and more difficult. Day by day it becomes more evident that the future will witness a many-sided conflict between Catholic principles and the principles of secularism. Inasmuch as the future belongs to democracy, it is also evident that, whatever shall be the outcome of the struggle between religion and secularism, the social institutions of the future will be those which satisfy democracy. The supreme question, therefore, is: Shall the cause of secularism become the cause of democracy or shall democracy become convinced that all its vital aims are in harmony with and safest under the protection of the Catholic Church? As Canon Barry has finely said in a recent number of the *Dublin Review*: "The Church subdued Greek philosophy to its divine purpose. Why should we despair of its leavening with true life the democracy that is looking for guidance, that will not always groan beneath monopolies; nor dream of Socialist Utopias bounded by the grave? . . . The sum, therefore, is plain. Religion must be made the heart of democracy, and democracy the hands of religion. Since this cannot be done by law upon medieval lines, it remains to attempt it by influence, in the open tolerant State. Barbarians within, heathens without, lords of war, monopoly kings, social misery—the signs of the times point to a mighty tempest. If we fail to reinforce our strength as sons of saints and crusaders; to meet energy with yet more determination, intellect with understanding, the lesser ideals with a Gospel of universal redemption, *vae victis*."

JOHN A. RYAN.

St. Paul Seminary, Minnesota.

IRISH SAINTS IN BELGIUM.

CHRISTIANITY was first introduced into Belgium whilst that country still formed part of the Roman dominions. Its progress was, however, relatively slow up to the time of Constantine the Great. But after peace was given to the church and religious liberty proclaimed in the commencement of the fourth century, the work of conversion proceeded more rapidly, and by the end of the same century a considerable part of the population had been won over to the true faith. Christian communities had been formed in all the larger towns, and regular ecclesiastical organization established under episcopal direction. The dioceses of Tournai and Tongres date from this period. Then came early in the fifth century the successive invasions of the Franks who soon became masters of the country; in the result, Christianity was all but rooted out in those provinces where the pagan invaders had settled down. The Christian institutions were either destroyed or allowed to perish, and the inhabitants, deprived of the ministrations of their clergy, relapsed in many places into paganism. In the south, where the population had to a great extent remained Roman and Christian, although Catholic worship had been maintained, religion was in a very precarious and languishing condition. With the conversion of Clovis a happy change set in. Encouraged and supported by the Christian monarch, the bishops were enabled to rebuild the churches that had been destroyed, to provide pastors for their scattered flocks, and take measures for the extension of the faith. The annals of those times tell us but little regarding the progress of religion during the fifth and sixth centuries,—it is only from the seventh century onward that we possess somewhat detailed information as to the labors of the later apostles of Belgium. Amongst the bishops remarkable for the zeal and activity they displayed in the propagation of the Gospel the most celebrated were St. Amand, St. Remacle, St. Lambert and St. Hubert, of Tongres, St. Eloi, Bishop of Tournai, and St. Gery, Bishop of Cambrai. These saints spread the faith among the populations of the Campine, Brabant, and the

Flanders, ably and successfully assisted by foreign missionaries of whom the most distinguished came from Ireland. This was the period during which, as Dr. Döllinger writes, "the Church of Ireland stood in the full beauty of its bloom" —when, as he adds, "many holy and learned Irishmen left their own country to proclaim the faith, to establish or reform monasteries in distant lands, and thus to become the benefactors of almost every nation in Europe." It is to Ireland that Belgium owes, amongst others, St. Feuillen or Foillan, the patron of Fosse, St. Livinus, patron of Ghent, St. Rumold, patron of Malines, St. Monon, patron of Nassogne, St. Cadroe, St. Macalan, and St. Forannan, founders and first Abbots of the monastery of Walciodorus or Waulsort. And although St. Willibrord, the Apostle of the Frieslanders, was not an Irishman, Ireland may justly claim a share in his merits and renown. He had spent twelve years as a student in the schools of Armagh; and it is perhaps no exaggeration to say that it was his Irish training which inspired and encouraged him to undertake his apostolic labors among the pagan population of Friesland.

The Irish missionary connexion with Belgium dates from the earlier portion of the seventh century. The work of evangelization commenced by St. Foillan, St. Ultan, and St. Fursey, was continued by others of their saintly countrymen until toward the close of the eighth century, by which time Christianity was fairly well established throughout the whole of the Low Countries. Interrupted apparently during the ninth century the connexion was resumed in the tenth, when SS. Cadroe, Macalan, Forannan and their companions passed over from Ireland and became soon after their arrival the founders of the Abbey of Waulsort. During upward of eight hundred years this famous Benedictine monastery was the home of piety and learning, its beneficent activity ceasing only with its suppression in the troublous times of the French Revolution. From the following brief notices it will be seen how important was the part which Irish monks and missionaries bore in disseminating the light of the Gospel throughout

Belgium. Nor have their services been forgotten by the descendants of those to whom they brought the inestimable gift of faith; after the lapse of more than twelve centuries popular veneration still goes out to them, their memory is cherished and their intercession invoked, especially in those provinces which were sanctified by their lives and labors.

Belgium has never been unmindful of the debt she owes to Ireland. The sorrow and sufferings of " la Verte Erin " have always enlisted her keenest sympathies. In the days of the Penal Laws she offered a hospitable asylum to many of the persecuted Irish Catholics; during close on three centuries, when Catholic education was banned by English statute, it was in the Irish Colleges of Louvain, Tournai, and Antwerp that a long succession of Irish priests, secular and regular, were trained for the ministry at home. It may not be quite out of place to remark how large a part of the mission-field in English-speaking countries is jointly occupied in our own times by Irish and Belgian priests. This is especially so in America, where the foundations of the church were, in the main, laid by priests and prelates of the Irish race. As time went on, Belgium sent her sons to assist in raising that magnificent superstructure which is now the pride and admiration of the Catholic world. It is stated, on competent authority, that there are at the present day upward of 900 Belgian priests engaged in active missionary work on the American Continent.

St. Foillan.

This Irish saint is known in Belgium by the name of Feuillen or Pholien. Before undertaking his missionary labors St. Foillan, accompanied by his brother St. Ultan, made a journey to Rome, and whilst there was appointed regionary bishop by Pope Martin I. On their return the two brothers traveled through France and came to that part of Austrasia now called the Hainault. St. Gertrude, daughter of Pepin of Landen, was then Abbess of the monastery of Nivelles, in Brabant, and being anxious to promote the spread of the Gospel in the surrounding country made a gift to St.

Foillan of certain lands she possessed between the Sambre and the Meuse. Here, about midway between the two rivers, St. Foillan erected a church and monastery—the origin of the present town of Fosse. In this monastery he introduced the Rule of St. Benedict, and, that he might have more freedom to pursue his missionary work, placed at its head his brother St. Ultan. Of this abbey no trace exists at the present day. St. Foillan resided principally at Nivelles, having, at St. Gertrude's request, undertaken the spiritual guidance of her religious community, from time to time visiting Fosse and successfully evangelizing all the neighboring districts. It was in the course of one of his apostolic journeys our saint and three of his disciples were martyred by pagan brigands in the forest of Soignes on the 31st of October, 657. His body was taken by St. Gertrude to Nivelles, but after a short time it was carried, in compliance with the wishes of St. Ultan, to Fosse where the relics of the holy martyr are still preserved in the parish church. Some portions were given to the church which bears his name at Liege, and also to other Belgian churches which are under his invocation. On the spot where St. Foillan was martyred a chapel was erected which became a centre of pilgrimage. In the twelfth century this chapel was replaced by a church and monastery of the Premonstratensian Canons (the Abbey of Roeulx) which flourished up to the French Revolution.

Besides the church at Fosse there are four others in the diocese of Namur dedicated to St. Foillan, Longchamps, Tillier, Omezee, and Castillon; in the archdiocese of Malines he is patron of the churches of Neerlinten, Enines, and of the historic village of Ramillies, all three in the province of Brabant; and of the parish church of St. Pholien in the city of Liege. His festival is celebrated as a double with proper office and Mass throughout the diocese of Namur.

Ever since his death the memory of this Irish missionary has been held in the highest veneration by the people of Fosse and by the inhabitants of all the neighboring villages. It is, however, on the occasion of the septennial procession, known

as the "Marche de St. Feuillen," that the popular devotion finds its most remarkable expression. This procession was initiated as far back as 1086 by Henry I, Prince Bishop of Liege, but the first of which there is authentic documentary evidence is that which was held in 1569. In the local parochial registers are recorded all the processions which have taken place since the latter year. Up to 1837 the celebrations occurred at irregular intervals, but since that date the St. Feuillen's March has been organized every seventh year. The saint's feast is celebrated on the 31st of October, the day of his martyrdom; the procession is held, according to ancient usage, on the last Sunday of September.

This time-honored demonstration does not quite correspond with the idea of a religious procession. Although the relics of the saint are borne in the cortege, the Blessed Sacrament carried, and solemn Benediction given at various stations on the route, the pageant, as a whole, is not so strictly devotional as the elaborate annual processions to be witnessed in many of the Flemish towns. For centuries the organization of the Marche de St. Feuillen has been of a quasi-military character —in fact since 1568—in which year the collegiate church of Fosse was pillaged by the French Huguenots. There is, of course, a portion of the procession that is essentially religious, in which confraternities and other pious associations join, but the dominant and most distinctive feature of the display is the presence of numerous armed groups, attired in military costume, some as Sappers, others as Grenadiers, Chasseurs, Zouaves, Turcos, etc. These groups or "companies," as they are called, are furnished by the town of Fosse, and some dozen or more of the neighboring villages, their total strength, including a numerous contingent of cavalry, usually amounting to between two and three thousand men. The traditional route covers a distance of several miles. The procession starts from the church at about 10 o'clock, stopping at intervals for Benediction of the Blessed Sacrament when a discharge of musketry announces the solemn moment of the blessing. At noon the procession returns to the church, when a halt is made

for rest and dinner. The cortege resumes its march at about 2 o'clock and after making a considerable circuit returns to the parish church before sundown, when the imposing and deeply interesting function closes with Benediction of the Most Holy Sacrament. On the route taken in the afternoon, at some distance from the town, is a small chapel which, curiously enough, is dedicated to the Irish St. Brigid.

The septennial celebration was held last September, and, as the writer can testify, there was no diminution in the pious enthusiasm with which the people of Fosse and all the adjacent village joined in the demonstration in honor of their Irish apostle. The little town was decorated as on high festival days, and triumphal arches bearing appropriate inscriptions spanned the streets. Both the morning and afternoon processions were successfully carried out, the cortege passing through serried ranks of interested spectators, not fewer than 30,000 strangers having been attracted to Fosse to witness this unique manifestation of popular piety.

St. Ultan.

St. Ultan accompanied his brother St. Foillan into Belgium and was the companion of his labors at Nivelles until he was appointed superior of the newly-founded monastery at Fosse. Under his rule religious discipline flourished, and the fame of his sanctity having spread into France, he was called to fill the office of Abbot at Mont S. Quentin, Peronne. According to some authorities St. Ultan died at Peronne in 686; others hold that his death took place at Fosse in 680. His relics existed in the church of Fosse up to the close of the eighteenth century. The saint is mentioned in the martyrologies of the Low Countries under the date of 1 May, the day of his death.

St. Fursey.

St. Fursey, the brother of SS. Foillan and Ultan, governed the monasteries of Lagny and Peronne in Picardy, which then formed part of the Flanders. The holy abbot announced the Gospel at Amiens and in the country about Nivelles. He was frequently consulted by St. Gertrude in matters relating to the

spiritual and temporal administration of her convent. St. Fursey died at Froheims, in the diocese of Arras, in the year 650 or 652. He is the titular saint of the parish church of Bellefontaine in the province of Luxemburg.

St. Eloque.

St. Eloque is honored on the 3rd of December. He is supposed to have come on the Continent with St. Foillan, Ultan, Fursey and others of his countrymen. He lived for some time in the monastery of Lagny, and is said to have succeeded St. Fursey as Abbot of that house. With others of the Irish missionaries he labored successfully for the spread of the faith in the Hainault. St. Eloque died about the year 665. His relics were preserved at St. Michel in Thiérache until they were translated to the Abbey of Waulsort in the time of St. Forannan. The fame of the numerous miracles operated through his intercession attracted many pilgrims to his shrine at Waulsort, especially on the occasion of his feast.

St. Monon.

Whilst returning from a visit to Rome St. Monon made the acquaintance of St. Jean l'Agneau, Bishop of Tongres, and on the advice of that holy prelate retired to the solitude of the Ardennes. The saint built there an oratory around which sprung up the village of Nassogne. St. Monon evangelized the pagan inhabitants of the region, and his zeal was rewarded by numerous conversions. He met his death in 645 at the hands of some barbarous men whom he had reproved for their vices. The tomb of the holy martyr becoming celebrated for miracles, a church in honor of the Blessed Virgin was erected over the spot; in connexion with this church King Pepin established a Chapter consisting of a Provost and six Canons. St. Monon is honored with great devotion at Nassogne as the founder and patron of the village. His feast is celebrated on the 18th of October; in the diocese of Namur a special commemoration is made of him on that day. Amongst other parochial churches bearing the name of St. Monon are those of Cornesse and Lierneux in the province of Liege, and those

of Freux, Massul, Cornemont, Vaux, Hompre, and Hubermont in the province of Luxemburg.

St. Berthuin.

St. Berthuin was one of St. Foillan's fellow-laborers in the territory south of Namur. He passed two years in solitude at Rome, and coming into Gaul chose a retired valley in the forest of Marlagne, near the town of Namur, where he built a church and monastery, to which the village of Malonne owes its origin. One of his principal benefactors was Pepin of Herstal who made him a gift of five hamlets for the endowment of the abbey. St. Berthuin died about the year 698. It is not known whether the monks of Malonne followed the Benedictine Rule, or were Canons Regular. In 1147 this house adopted the Rule of St. Augustine which was observed until the Revolution, when the religious were expelled and the monastery confiscated as the property of the nation. The abbey church now serves as the church of the parish. The old monastic buildings became, nearly seventy years ago, the nucleus of the present St. Berthuin's College, the largest and most important of the many educational institutions conducted by the Brothers of the Christian Schools in Belgium. The relics of St. Berthuin are preserved in the parish church which bears his name; his feast—the 14th of November—is celebrated as a semi-double in the diocese of Namur.

St. Fredegandus.

St. Fredegandus, or Fregand, is said to have been another of the companions of St. Foillan from Ireland. He preached the Gospel in the country about Antwerp, and was the first superior of the neighboring Abbey of Deurne, which had been founded by St. Amand, Bishop of Tongres. He died about the year 695. His relics were kept at Deurne; but on the approach of the Normans they were translated, in 880, to the monastery of Moustier-sur-Sambre. They are still preserved in a beautiful shrine in the parish church of that town. Over the tabernacle of the high altar in the parochial church

of Deurne is a painting of the saint by one of the old Flemish Masters, in which he is represented in cope, with mitre and crosier, before a large assemblage of people to whom he seems to be announcing the Word of God. The parish churches of Deurne and Moustier-sur-Sambre are under the saint's invocation, and in both places his feast is observed with much solemnity. St. Fredegandus is commemorated in the diocese of Namur on the 17th of July. Many miracles are recorded as having been wrought through his intercession in various parts of Belgium.

St. Livinus.

St. Livinus, or Liévin as he is called in the Flanders, was one of the most distinguished of that band of Irish missionaries who in the course of the seventh century bore so important a part in the evangelization of the Low Countries. Coming to Ghent he was most hospitably received by the Abbot Floribert and his monks in the Abbey of St. Peter's, where he made a brief stay in order to prepare himself for the apostolic labors he was about to undertake in the adjoining districts. St. Livinus traveled through the region about Alost and Minove, and succeeded in winning over large numbers from paganism. He also preached the faith on the villages of Essche and Hauthem whose inhabitants were then sunk in the grossest spiritual ignorance. It was at Hauthem our saint received the crown of martyrdom in 657. He was seized by some infuriated pagans who took offence at his preaching, by them was put to cruel tortures, and finally beheaded. The remains of the holy martyr were buried at Hauthem. His tomb was honored by many miracles, and the village, which subsequently received the name of Hauthem-St. Lievin, became celebrated as a place of pilgrimage. Toward the close of the seventh century the relics of the saint were placed in a costly shrine which was preserved in the parish church. In 1007 they were translated to Ghent, as it was feared they might be carried away by the troops of Henry II, Emperor of Germany, then at war with the Count of Flanders. This translation took place on the Feast of SS.

Peter and Paul. The great veneration in which St. Livinus was held by the inhabitants of Hauthem is attested by the fact that they allowed the removal of the remains of their Apostle only on condition that they should be brought back each year to Hauthem on the 28th of June. The annual procession on the occasion of this transfer of the relics was held regularly up to the sixteenth century, when it was suppressed, in 1540, by Charles V on account of some abuses by which it was at times attended. The magnificent *châsse* enclosing the relics of St. Livinus is at present preserved in St. Bavon's Cathedral, Ghent; the Cathedral also possesses a precious manuscript in folio, in which St. Livinus transcribed some parts of the New Testament.

The first church erected by the Jesuits at Ghent was dedicated in 1619 to this Irish saint; and it was for this church Rubens painted, at the request of the Fathers, his immortal *chef-d'œuvre*, the Martyrdom of St. Liévin, now one of the treasures of the Musée, or Art Gallery, of Brussels. Others of the Flemish Masters, after Rubens, also contributed by their works to the embellishment of the same church.

Last year on the Feast of SS. Peter and Paul and on Sunday, 7 July, the commune of Hauthem-St. Liévin commemorated by splendid religious festivities a double jubilee in honor of the great Apostle of the Flanders,—the 900th anniversary of the translation of his relics from Hauthem to Ghent (1007,) and the 1250th anniversary of his martyrdom (657). The village, *en fête*, was profusely decorated for the occasion. High Mass was celebrated by Mgr. Stillemans, Bishop of Ghent, at a temporary altar erected in the middle of the market place, an immense congregation devoutly assisting at the solemn function. On Sunday, the 7th of July, was held a grand historico-religious cortege embracing a large number of Catholic societies and pious associations, with bands and banners, from all the adjoining towns and villages, the procession being closed by three religious groups which preceded the triumphal car typifying the apotheosis of the illustrious Irish Apostle. Never had Hauthem-St. Liévin been

the scene of so vast an assemblage, come to do honor to its patron; as many as 40,000 visitors were present during the religious functions of the day.

The cult of St. Liévin has for many centuries been extremely popular throughout the Flanders, where his name is frequently given in baptism. He is titular patron of the city of Ghent, as also of the villages of Hauthem-St. Liévin and Essche-St. Liévin; the principal Catholic College of Ghent and the church of Ledeberg, in the suburbs, are under his invocation. In the city of Ghent the saint's name is associated with the Rue St. Liévin, the Porte St. Liévin, and the Rempart de la Porte St. Liévin.

SS. Adalgise, Guthagon, and Autbode.

Commemoration is made of St. Adalgise on the 22nd of June. He was probably one of the apostolic band that accompanied St. Foillan and his brothers when they passed over to Belgium. After having labored zealously on the propagation of the Gospel, St. Adalgise retired to the Abbey of St. Michel in Thiérache where he died in 651.

All that seems to be known of St. Guthagon is, that he was a native of Ireland, crossed to Belgium with others of his countrymen, and lived as a recluse with the Blessed Chillon at Oostkerke in West Flanders. He died in his cell near Knocken, a short distance from Bruges, about the year 675.

St. Autbode is commemorated on the 22nd of November. The Hainault, the Artois, and Picardy were the scene of his missionary activity. He died at Laon about the year 690. St. Autbode is specially venerated in the village of Vaucourt, near Arras, where he is honored as patron.

St. Fiacre.

This holy Irish anchorite had no immediate connexion with Belgium; but the fame of his sanctity and of the numerous miracles wrought through his intercession in France will have made his name familiar throughout the neighboring countries. Such is the probable explanation of the fact that several Belgian churches are dedicated under his name,—in Bra-

bant that of Wisbecq, in the province of Liege that of Dison, in the province of Namur that of Dorinne, and in the province of Luxemburg the churches of Membre, Cielle, Burtonville, and Tournai-en-Ardenne. St. Fiacre is honored as the patron of gardeners; and in several parts of Belgium his feast, the 30th of August, is observed with special devotion.

St. Dympna.

Having fled from Ireland to Belgium, St. Dympna took up her abode in the neighborhood of the present village of Gheel and devoted herself to prayer and penance. She was martyred in defence of her virginity about the year 650. Her relics are preserved in the beautiful church erected in her honor at Gheel. The numerous miraculous favors received through the holy virgin's intercession induced Henry Richard de Merode, of Westerloo and Gheel, to found in connexion with her church a Chapter which was approved by the Bishop of Cambrai in 1562. Many insane persons having recovered the use of their reason at her tomb, the saint came to be frequently invoked in cases of mental disease. This was, in fact, the origin of the famous "colony" for the mentally afflicted which has existed at Gheel since shortly after the death of St. Dympna. The insane, numbering at present some 5,000, are boarded out amongst carefully-selected households in Gheel and the villages round about, under the supervision of medical experts appointed by the State. It is claimed that this system of family life is very conducive to recovery, and that the results are much more satisfactory than in the ordinary asylums where those afflicted persons have little or no intercourse except with others of their condition.

In Belgium, as in Ireland, the feast of St. Dympna is observed on the 15th of May.

St. Brigid.

The cult of St. Brigid seems to have been propagated in Belgium by the Irish missionaries. The churches of Coursel and Werm in the province of Limburg bear her name, as also the church of Langlire in the province of Luxemburg. Near

Fosse there is, as has been already remarked, a chapel dedicated to the holy Irish Abbess, which was probably first erected in the time of St. Foillan. During the religious troubles of the sixteenth century it was destroyed, but rebuilt in the century following. The feast of St. Brigid is celebrated on the 1st of February; in the church of Coursel the offices on the feast day are attended, the curé tells the writer, by crowded congregations; at Langlire also the day is one of special devotion among the peasantry.

St. Rumold.

Like so many of the Irish apostles of the seventh century, St. Rumold, or Rombaut as he is known in Belgium, made the pilgrimage to Rome to receive his mission from the Chief Pastor of the Church, and with his mission the blessing of the successor of the Prince of the Apostles. He was there consecrated regionary or missionary bishop, and coming into Gaul settled down at Malines, where he was cordially welcomed by Count Ado, one of the principal personages of the country. The Count bestowed on him a grant of land on which he erected a monastery. St. Rumold preached the faith throughout Brabant, and made numerous converts, especially in the districts about Malines. After an apostolate of fifteen years he met his death near that city at the hands of two hired assassins, on the 24th of June, 775. The relics of St. Rumold are preserved at Malines in a splendid shrine behind the high altar of the Cathedral which is dedicated to the saint. In one of the aisles of this church is to be seen a series of twenty-five paintings, executed between the years 1480 and 1515, in which are portrayed the principal events in the holy apostle's life from the time of his arrival at Malines up to his martyrdom. The feast of St. Rumold is observed throughout the diocese of Malines as a double of the first class. Besides the Metropolitan Church (St. Rombaut) the following Belgian churches bear the name of this Irish saint:—those of Schepdael, Sleenockerzeel, and Humbeek, in the province of Brabant, the churches of Berlaer and Zondereygen in the province

of Antwerp, and those of Radelange, Rachecourt and Sesselich, in the province of Luxemburg. The episcopal college of Malines is also under the invocation of St. Rombaut.

SS. Luglius and Luglien.

St. Luglius, Bishop, and his brother St. Luglien, were Irish nobles who embarked on a pilgrimage to Jerusalem. The vessel having been wrecked on the coast of France, near Boulogne-sur-Mer, the two brothers abandoned their design and proceeded to Terouenne where they preached the Gospel, winning many over to the Christian faith. They also evangelized the Morins or inhabitants of the country about Tournai, and finally sealed their apostolate by martyrdom at Lillers, near Arras, about the year 730. Their relics are preserved at Lillers, of which town St. Luglius is patron. In the diocese of Amiens their feast is celebrated as a double on the 23rd of October.

St. Columban.

St. Columban, who is described as an Irish abbot, was formerly honored at Ghent on the 15th of February. He lived as a recluse in the cemetery adjoining St. Peter's Abbey in that city. He died in the year 959.

SS. Cadroe and Macalan.

St. Cadroe and St. Macalan with some others of their countrymen left Ireland in the first half of the tenth century and went to seek admission in the Abbey of Peronne which, about three hundred years previously, had been governed by St. Fursey. But as the monastery had been well-nigh destroyed in the course of successive Norman irruptions, the Irish travelers were unable to carry out their purpose. The pious lady Heresinde, wife of Count Eilbert of Florennes, having been informed of their arrival in the country, invited them to settle in the forest of Thiérache, on the borders of the Hainault, near a chapel dedicated to St. Michael, and here erected for the strangers suitable monastic buildings. The nascent community chose Cadroe as their superior, but he, humbly declining the office, induced his companions to place Macalan at their

head. In order to acquire the true monastic spirit and to be initiated into the Benedictine Rule, Macalan repaired to the Abbey of Gorze, near Metz, and Cadroe to that of Fleury-sur-Loire. In these houses the two Irishmen subsequently made their profession and were admitted into the Benedictine family. St. Macalan returned to the Abbey of St. Michel—the foundation of the Countess Heresinde—and under his enlightened direction the young community soon acquired a high reputation for learning and piety. It was the success of this new foundation that prompted Count Eilbert to erect the monastery of Waulsort, (near Dinant, on the Meuse,) whose first members came from the Abbey of St. Michel. For a time both houses were governed by St. Macalan; but finding it impossible to discharge the double duties to his satisfaction, our saint abandoned the direction of Waulsort to Cadroe, whom he had recalled from Fleury-sur-Loire and installed him as prior. The new abbot's administration was very successful; attracted by the fame of his holiness, novices from all parts came to place themselves under his spiritual guidance.

St. Cadroe was not destined to remain long at Waulsort. Adalberon, Bishop of Metz, to whose jurisdiction Waulsort was at that time subject, having a high opinion of his talents and virtues, called him in 960 to Metz, to take over the government of St. Clement's Abbey, then much fallen away from its primitive fervor. Cadroe brought with him some of his monks of Waulsort, and in a short time succeeded in restoring discipline, as also in reviving the religious spirit of the community of St. Clement's. He died about the year 975. St. Macalan survived him some fifteen years, and died Abbot of St. Michel's in 990.

St. Cadroe is honored on the 6th of March; St. Macalan, on the 30th of April.

St. Forannan.

After his consecration at Semagh as Bishop of Mor-Donnach St. Forannan passed over to Belgium with twelve companions and joined the monastic community at Waulsort. Owing to the reputation he enjoyed for sanctity and learning

he was, in 967, chosen Abbot, the fifth to hold that office since the foundation of the Abbey twenty-three years previously, the immediate successor of St. Macalan being, as we have seen, St. Cadroe; and such was the success in every respect of Forannan's administration that he came to be regarded as the real founder of the Abbey. In the chronicles of the period he is so referred to. It was during St. Forannan's rule that the monastery of Hastiere, farther up the Meuse, near Givet, was placed under the jurisdiction of Waulsort. In 976 the Abbot Forannan and Count Eilbert, the munificent benefactor of Waulsort and Hastiere, proceeded to Rome and obtained the approbation of Pope Benedict VII for the two foundations. St. Forannan was held in particular affection by Count Eilbert and his pious Countess, Heresinde, both of whom had given a cordial welcome to the Irish monks on their arrival in their territories. He was presented by the Count at the Court of Otho the Great, into whose hands Eilbert surrendered all his rights over the Abbey; the King accorded to Forannan the investiture of the monastery and took him under his special protection. It was at the request of the holy Abbot that Count Eilbert procured the translation of the relics of the Irish missionary St. Eloque from Grigny-sur-Oise to the Abbey of Waulsort, where they were received with great popular veneration. St. Forannan died on the 30th of April, 980, or as some authorities say, 982, and his tomb, illustrated by miracles, was much frequented by pilgrims. In the diocese of Namur to which Waulsort now belongs, a special commemoration is made of St. Forannan on the 30th of April, on which day his feast is observed.

St. Nonce.

St. Nonce, who is commemorated on the 10th of October, was one of the twelve companions St. Forannan brought with him from Ireland to Waulsort. When the monastery of Hastiere was founded in 968 St. Nonce was sent with three other priests of St. Forannan to exercise the sacred ministry in that house. He died in the odor of sanctity at Hastiere in 990 or thereabouts.

The Abbey of Waulsort, or Waussor.

Under the name of Lotharingie the Low Countries were subject in the tenth century to the King of Germany, and at the time of the foundation of Waulsort (944) the reigning sovereign was Otho I. The Irish immigrant monks found in this prince a patron and protector. By a charter dated the 19th of September, 946, King Otho approved of the foundation of the monastery and ratified the grants made by Count Eilbert for its support. He further ordained, by the same instrument, that the new abbey should always remain the appanage of Irish monks, for whom it had in fact been originally erected, that a religious of their nationality should be its abbot as long as the community numbered Irishmen among its members; finally, that the abbey should be especially affected to foreigners and travelers, conformably with the intentions of its founders. This is expressed in the name which the abbey received—*Monasterium peregrinorum.* During several years King Otho's prescriptions seem to have been observed; but when the supply of Irish monks ceased it was of course found impossible any longer to adhere to them; hence subsequent to the death of St. Forannan all, or nearly all, the religious were natives of the country, and the office of abbot necessarily came to be held by other than Irishmen. In such records as survive relating to Waulsort we find no mention of any Irish connexion with the Abbey from the commencement of the eleventh century until its suppression at the close of the eighteenth.

The inestimable services which the Abbey of Waulsort rendered to religion and country during the eight hundred and fifty years it existed, may be fitly described in the words of the following passage from M. Godefroid Kurth, in which the distinguished Belgian historian admirably summarizes the manifold activities of the monastic institutions of the period:

"Le monastère," writes M. Kurth, "était une bénédiction pour toute le contrée environnante. Son église servait de paroisse à la population disseminée dans les alentours qui venait y écouter la parole de Dieu et assister avec ravissement aux fêtes splendides de la liturgie catholique. Les moines de-

frichèrent les forêts, dessechèrent les marécages, ils mirent en valeur les terres steriles, ils introduisirent de nouvelles cultures, et chaque monastère était comme une ferme modéle, où les habitants du voisinage pouvait s'initier aux procés agricoles les plus perfectionnés. Ils trouvèrent aussi, dans le monastère, des médecins qui savaient soigner les maladies, et des maîtres d'école qui se dévouaient à l'éducation des enfants; ils y trouvaient encore la sécurité et la paix, parceque l'abbaye était protégée par le respect qu' on portait à son saint. Un proverbe disait: Il fait bon vivre sous la crosse. Aussi les habitations se multiplièrent-elles autour des monastères, et fondés dans des solitudes ceux-ci devinrent les berceaux d'autant de villes."

During the French Revolution Waulsort experienced the fate of many another Catholic institution. In 1793 the Abbey was pillaged and the church destroyed by the champions of Liberty, Equality, and Fraternity; three years afterwards, in 1796, the ruin was complete; the monastery was suppressed, its property confiscated, and its religious dispersed. It is noteworthy that among the fifteen members then constituting the community was one bearing the name of Forannan. And in a published list of the monks assisting at the eight chapters held for the election of Abbot between the years 1629 and 1756, when the last Abbot was chosen, the names of Forannan, Eloque and Nonce recur on each occasion. It would thus seem as if the memory of the holy Irish Abbot and of the other Irish saints whose relics had been preserved in the monastery had been affectionately cherished throughout the whole period of the Abbey's existence.

The British Museum is in possession of a most interesting and valuable relic of the Abbey of Waulsort. Count Eilbert, its founder, presented to the monastery an exquisite intaglio, in rock crystal, representing the history of the Chaste Susanna, a *chef-d'œuvre* which, as the inscription testifies, was executed for Lothaire, King of the Franks, probably Lothaire I. This precious work of art was jealously preserved by the monks of Waulsort for upward of eight hundred years, but

disappeared on the suppression of the Abbey. It subsequently came into the hands of a Lyonese amateur, from whom it was purchased in 1857 by the authorities of the Museum.

T. A. WALSH.

Namur, Belgium.

THE FORMATION OF A GREAT PREACHER.

"Sint castae deliciae meae Scripturae Tuae; nec fallar in eis, nec fallam ex eis." S. Aug. *Confess.*, L. xi, ii.

IN a previous paper [1] we dwelt on some characteristics of St. Augustine's preaching, more especially upon its practical nature. But when reading his sermons the question constantly comes to one's mind: "How was this marvelous preacher formed?" We propose to try and throw some light on this question in the following pages.

I.

The story of the Saint's life is familiar to all, and his "Confessions" have probably attained a greater degree of popularity than the writings of any other Father of the Church. The Saint has, in their pages, dwelt much on his youthful foibles, just as he has not shrunk from laying bare the grievous wounds of his soul in later years. Yet even as we read the story of those schoolboy escapades, the solid character of the man who will one day thence emerge reveals itself from time to time. "In boyhood itself," he says, "I hated study and hated to be forced to it;" [2] yet just before that he had said: "Thou sawest, Lord, how while yet a boy, being seized with sudden oppression of the stomach, and like near to death—Thou sawest, my God, for Thou wert my keeper, with what eagerness and with what faith I sought . . . the baptism of Thy Christ." [3]

The training given in the schools of those days was very different from what the modern world considers such. Dialectics and disputation played a great part in the unfolding of a boy's mind. Oratory and elocution were much prized, and

[1] ECCLESIASTICAL REVIEW, November, 1906, pp. 487-499.

[2] *Confessions*, i, xii. [3] Ibid., xi.

dialogues were a common method of imparting instruction. St. Augustine tells us that he was top in the rhetoric school, and we can well believe it.[4] He adds that he swelled with pride thereat; but he immediately lifts the veil for a moment and we are allowed a glimpse of the young rhetorician's real soul: "In the ordinary course of study," he says, "I fell on a certain book of Cicero . . . this book contains an exhortation to philosophy, and is called *Hortensius*. But this book altered my affections and turned my prayers to Thyself, O Lord; and made me have other purposes and desires. Every vain hope at once became worthless to me, and I longed with an incredibly burning desire for an immortality of wisdom, and began now to arise that I might return to Thee." [5]

A little further on he tells us how enamored he was of the wisdom taught in the *Hortensius*; but he adds: "This alone checked me thus enkindled, that the Name of Christ was not found therein. For this Name, according to Thy mercy, O Lord, this Name of my Saviour, Thy Son, had my tender heart, even with my mother's milk, devoutly drunk in, and deeply treasured; and whatsoever was without that Name, though never so learned, polished, and true, took not entire hold of me."

These words may serve as a key to St. Augustine's life, and to his power as a preacher—the point with which we are more immediately concerned. His passionate love of truth appears again and again in his writings. In the opening of his fourth book on the Trinity he prays thus: "I feel intensely that the human heart brings forth many vain figments, yet what after all is my own heart if not a human heart? But this I implore of the God of my heart, that in these writings I may put forth no such vain figments as solid truth, but, whatsoever may come from me, I pray that there may be breathed forth upon these my writings some breath of His truth."

We need not dwell here on the long struggle of this generous soul in its search for the Truth so ardently longed for, and, as he himself felt, too late known. St. Ambrose's ser-

[4] Ibid., iii, 3.

[5] Ibid., 7.

mons listened to at first with the ear and heart of a rhetorician, at length found their way into that inner heart which so passionately yearned for the supreme and only soul-satisfying truth. The future Saint was baptized in 387 on the 24, or 25, April. There followed the long retreat of seven months at Cassiaciacum where with companions he gave himself up to all the new delight of his new-found faith. Speculations, dialogues, and long intimate talks with these kindred souls filled up the time. These precious months were to him what the three months in Arabia were to St. Paul. How much St. Augustine owed to the Doctor of the Gentiles is evident from his writings, and few have entered so deeply into the spirit of the Apostle. We may with great probability refer the Apostle's rapture when he was carried to the third heaven to those precious years of retreat in Arabia, and so too St. Augustine tells us when speaking of this time: "I could not be sated with the wondrous sweetness of considering the depth of Thy counsels concerning the salvation of mankind. How I wept in Thy hymns and canticles, touched to the quick by the voices of Thy sweet-attuned Church! The voices flowed into mine ears, and the Truth distilled into my heart, whence the affections of my devotion overflowed, and tears ran down, and happy was I therein." [6]

Yet we cannot help a feeling of wonderment at the hold which pagan writers still had over him and his friends at this time. Cicero and Plato were constantly on their lips, and their discussions sound almost like an echo of pagan Athens in the time of Socrates. "I did nothing in those days," he tells us, "owing to the state of my health, but every day before supper I was wont to listen to half a book of Virgil which was read to us." [7] The fruits of this period of leisure and of these academic discussions appear in the treatises entitled *De Ordine, De Magistro, De Moribus Ecclesiae,* and *Contra Academicos.* Yet the real bent of his mind at this time appears in Chapters ix and xvi of the *De Moribus Ecclesiae,* where he treats of the agreement of the Old and the New

[6] *Conf.*, ix, viii.

[7] *De Ordine*, viii, 26.

Testament. Indeed he had some years before turned to the study of Holy Scripture, but had been disgusted by it. Fired by his study of Cicero's *Hortensius* with a yearning desire after God, he says, "I resolved, then, to bend my mind to Holy Scriptures, that I might see what they were. But, behold, I found a thing not understood by the proud, nor laid open to children, lowly in access, in its recesses lofty, and veiled with mysteries, and I was not such as could enter into it or stoop my neck to follow its steps. For not as I now speak, did I then feel when I turned to those Scriptures; but they seemed to me unworthy to be compared to the stateliness of Tully; my swelling pride shrank from their low lines, nor could my sharp wit pierce the interior thereof." [8]

But the attraction to the Sacred Scriptures came back. He tells us how, having read the books of the Platonists and learnt therein something of the attributes of God, he was led again to the Bible to see if it could teach him more; and, contrasting the effect it had upon him as compared with the effect wrought by the works of the Platonists, he says, "I believe Thou didst well that I should light upon those [the Platonists] before I studied Thy Scriptures, that I might ever remember how I was affected by them, so that afterwards when my spirit was tamed through Thy Books, and my wounds were touched by Thy healing fingers, I might discern between presumption and humble confession, between those who saw whither they were to go but saw not the way, and that true way that leadeth us not only to behold but even to dwell in the beatific country. Had I first been formed in Thy Holy Scriptures, and hadst Thou, by my familiar use of them, grown sweet to me, and had I then fallen upon those other volumes [of the Platonists] they might perhaps have withdrawn me from the solid ground of piety. . . Most eagerly then did I seize upon those venerable writings of Thy Spirit, and chiefly upon the Apostle Paul. Whereupon those difficulties vanished away wherein he once seemed to me to contra-

[8] *Confess.*, iii, v.

dict himself, and the bent of his discourse not to agree with the testimonies of the Law and the Prophets." [9]

The love of Sacred Scripture was indeed there, but it was not yet his predominant passion. The profane writers exercised a fascination for him, just as they did for St. Jerome. The latter needed an ominous dream before he relinquished them, and though St. Augustine indeed tells us of no vision which came to warn him that higher studies were his duty, yet a remarkable change is noticeable in his letters in the year 392. It has been pointed out [10] that the years 387-8 give us sixteen letters from the Saint, and that in those sixteen only one Biblical quotation occurs, while classical authors, especially Virgil, are cited freely. The twenty-second letter in the collection dates from the year 392 and it reveals a complete change. He quotes freely from all parts of the Bible, and its words flow spontaneously from his pen, while now no reference to any pagan author occurs. What was the reason of this change? He had been ordained priest in 391, much against his will; "I so dreaded the episcopate," he tells his people, "that when there began to be rumors about me among God's servants, if I knew that any place was without a bishop I took care not to go there . . . but I came to this city to see a friend whom I fancied I could gain for God's service and who might perhaps join us in the monastery, and I came here without fear for the See was occupied. Yet I was seized upon and made a priest and so finally came to the episcopate." [11]

II.

This was the turning-point in his life, and next only to his conversion in importance. Hitherto he had in a sense lived for himself; now he must live entirely for God and for others. The weight of responsibility well-nigh crushed him. His letter to Bishop Valerian in the same year (391) must be allowed to speak for itself: "Before all things I ask you in your wisdom to consider that there is nothing in this life, especially

[9] *Confess.*, vii, xx-xxi.

[10] *Revue Biblique*, 1893, p. 75.

[11] *Sermon 355*, alias *De Diversis*, 49.

at this time, which is easier, pleasanter, and more acceptable to men than the position of a bishop, priest, or deacon, if it be viewed in a perfunctory or vainglorious manner, but nothing sadder, more miserable, or more damnable before God. So too this life, and especially at this time, offers nothing more difficult or laborious or dangerous than the office of a bishop, priest, or deacon, but nothing more blessed before God if we carry it out according to the orders of our King. Now I did not learn what these orders were either in my childhood or in my youth, and just when I was beginning to learn, I was made, as a punishment for my sins (I know not what else it could be for), to take the second place at the helm when I could hardly use an oar. But I believe God chose to correct me in this way because, before experiencing what takes place here, I presumed to reprehend the sins of many rowers, as if wiser or better than they. Afterwards, when I was put in the thick of it all, I began to feel the boldness of my reprehensions, although indeed before that I had looked on this ministry as most delicate. Hence came the tears which many of my brethren saw me shed at Hippo at the time of my ordination; and not knowing the cause of my sorrow, they said what they could in their kindness to console me, without in the least touching my wound. . . If God so acted out of mercy and not in wrath—which is my firm hope, now that my sickness is before me—I ought to sift all the remedies of His Scripture, and strive, by prayer and reading, to obtain from Him a spiritual health sufficient for so perilous an undertaking. This I have not hitherto done because I had not time. For I was ordained just as I was thinking about this very leisure for studying Holy Scripture, and wanting to make arrangements in order to secure it. And it is time to say that I did not then know what I lacked for this work of the ministry which now so frightens and tortures me. . . Perhaps your Lordship may say: 'I should like to know what is wanting to your instruction.' So much is wanting that I could more easily state what I have got than what I desire to have. I would make bold to say that I know, and fully bear in mind, that which pertains to salva-

tion. But how shall I apply this to the salvation of others, not seeking my own advantage, but that of others that they may be saved? And, perchance, there are written counsels contained in the holy books—indeed there is no doubt about it—which could help a man of God to administer the more solemn ecclesiastical rites; or at least to live with a more secure conscience amongst the wicked, or so to die as not to lose that life for which alone Christian hearts breathe humility and meekness. Now how can this be done, unless it be as our Lord says, by asking and seeking and knocking—that is, by prayer and devout reading and tears? I wanted to petition your kindness, through the brethren, to grant me the short time from now to Easter for these matters, and I do now so petition you." [12]

This shows the high idea the Saint had of the Bible as the well of that sacred knowledge which was indispensable to priest or bishop who would do his duty by his flock. And it is to be noted that it is not merely as a source of dogmatic teaching that he regards it, for he says he already has sufficient knowledge of the essentials for salvation; but he looks upon the Bible as that alone which can teach him to apply such knowledge.

It would be interesting to follow out the line of studies he laid down for himself, and to learn how he worked at the Sacred Scriptures in order to equip himself for his task. This is not the time, however, for such an inquiry, which must be reserved for another occasion. But it is clear that it was by strenuous Biblical study, joined to a sound education and accompanied by long practice in the schools of rhetoric, that made St. Augustine the great preacher he afterwards became.

At the same time a speculative mind such as his might well have derived little fruit for his flock from his Biblical studies had he not had a guiding principle all through his life as a bishop which rendered his speculations practical. He was in the truest sense "servus servorum Dei." He and his flock were one; if he had his rights they also had theirs which meant

[12] *Ep.*, xxii.

corresponding duties on his part. He says to his people: "If I speak out to you I save my own soul. For I am not merely in great danger if I hold my tongue but I am already condemned to destruction. But when I have spoken out and thus fulfilled my duty look you to your own danger. For what do I desire or wish? What yearnings have I? Why do I address you? Why do I sit here; nay, why do I live at all except for this one object, that we may live together in Christ? This is my one desire, my glory, my honor, my joy, my one possession. But if you do not hear me and if I have not held my tongue, I shall save my soul. But I do not wish to be saved without you." [13]

To understand the Saint's view of the dangers of the episcopate and of the need of deep Biblical study in those days, we must bear in mind the fact that the African Church was torn by schism and infested with heresy. The Manicheans and the Donatists were no mere handful. They were, moreover, men of culture and learning. Both of them appealed, though in different ways, to the Bible, while Manicheanism was essentially a philosophical system. Moreover, subtle intellectual discussion was not then, as now, the privilege of the few, but, as in the Alexandria of St. Anthanasius, men would stop in the streets to discuss points of doctrine or questions of philosophy. There were no daily papers, then, which filled men's minds with trifles and ruined their mental digestion. Manuscripts were multiplied with marvelous speed as we gather from various hints let fall by St. Augustine; consequently the text of the Sacred Scripture was well known. It seems to have been the practice —it certainly was that of St. Augustine himself—to expound portions of it daily, and men's familiarity with it was such that a certain bishop nearly lost his flock as the price of reading out to his people St. Jerome's new Latin version of Jonas 4:6, where he had rendered the Hebrew by *hedera*, "ivy," and not by *cucurbita* or "gourd," as the Septuagint version had it.[14]

Any priest, then, or bishop who wished to do his duty by his flock had to be prepared to answer difficulties arising from

[13] Sermon xvii on Ps. 49.

[14] Ep., 71, 5.

pasages of Holy Scripture which were distorted or misinterpreted by heretics and schismatics. St. Augustine went further: he felt that prevention is better than cure, and he therefore indoctrinated his flock with sound Biblical teaching as a safeguard against error. Yet he was as far from considering that a knowledge of the written word was absolutely necessary for salvation as some seem inclined to hold nowadays: "He who relies on Faith, Hope, and Charity, and holds them unswervingly, needs no Bible, save to instruct others. Thus many live in the desert countries with these three alone and have no Bibles." [15] Nor on the other hand are we to despise the Bible and say it is not necessary for us: "Let us not tempt Him whom we believe; lest while loth to go to Church and hear and learn the Gospel and loth even to read it ourselves or listen to others reading and expounding it, we should be seduced by the perverse wiles of the enemy and expect to be rapt to the third heaven, whether in the body or out of the body, as the Apostle saith, and should expect to hear words which it is not given to man to utter, and should hope to there see our Lord Jesus Christ and hear the Gospel from Him and not from men." [16]

F. HUGH POPE, O. P.

Rugeley, England.

A CONVERT'S LETTER TO AN ANGLICAN FRIEND.

REHOBOTH, DELAWARE, *2 June, 1908.*

My dear . . . . .

Your kind letter of May 6th was very welcome to me, and I cherish its motive with heartfelt gratitude. This long delay in replying has been unintentional; in fact, I have made three several attempts to answer, but have always been interrupted, sometimes for several days. The confusion of the change in our circumstances, the journeyings back and forth, the many important matters requiring attention, and the abnormal mental strain upon us all, have made it simply impossible for me, until now, to undertake such a reply as I should wish to make to your kind letter.

[15] *De Doctrina Christiana*, I, 39. [16] Ibid., Prol. V.

My own part in the pain of the late agitation, to which you allude with so much sympathy, ceased some time ago, when my struggle with uncertainty ended, and our gracious Lord made His way plain before my face. A year ago last Fall my faith in the catholicity of the Anglican Church began to be seriously shaken. The frequent outspoken denials of the Faith, not only tolerated but even encouraged by the authorities, were a great stumbling-block to me. It was easy enough for me to disclaim all sympathy with such utterances, but it was not so easy to go on assuring myself and others that they were contrary to the teaching of the Anglican Church. If that were true, why did she in no way repudiate them? One offender, Dr. Crapsey, was tried and deposed from the ministry. Immediately, he had a score of public supporters in as many dioceses. Not one of these men was disciplined, or even silenced. Now, might it not be that such occurrences were, after all, a part of the normal operations of a society which, taken as a whole, expressed no repugnance to them? And was my appeal to the past history of the Church an act born of true faith and hope, or was it the offspring of presumption and temerity, and that, too, in a matter of the gravest import? For if my Church was not Catholic, neither was I, whatever I might claim to believe and to do.

So serious a question could not be decided hastily, and I therefore pursued my work, meanwhile seeking the solution of the problem. The ensuing year of my life was not a happy one, for my conviction was gone, and the future was in darkness. That year, however, closed with the General Convention of last October. That Convention dispelled the mists at last, and gave me the final solution of the whole problem. For I saw then that the Anglican Church was essentially and incurably Protestant, and that she had not only lost all claim to a divine mission, but actually disowned all consciousness of it. The Shanghai Conference, with its disgraceful and iniquitous purpose of an anti-Catholic religious trust, had been unconditionally endorsed as our ideal of true Catholicity. The power to open the Church's pulpits to heresy had been

placed unreservedly in the hands of each individual Bishop, by the unanimous vote of our whole spiritual authority. To assert any longer that the sentiments thus revealed were those of individuals, but not of the Church, would be worse than erroneous. Henceforth to uphold the authority of the Catholic Faith, and to denounce Protestantism as error, would be to oppose the body itself whose commission I held. This conclusion made my course clear to me at once. Priest or no Priest, I must return to Christ's Church with absolute and unconditional surrender. There was not, there could not be, any bond to Anglicanism which could have the sanction of Almighty God. The first soul that He had committed to me was my own soul; and not to glorify Him in myself, was not to glorify Him anywhere.

From that time I was occupied in dissolving the old ties, and arranging to lay down my office as honorably as possible in the sight of all men. The belief in, at least, the probability of my priesthood, however, did not disappear until about last Easter. After reaching the conviction that I was probably not a priest, I heard no confessions, and celebrated only when contract obliged me to do so, making even my genuflections with a conditioned intention. Our resignation of our parish and ministry followed soon. As soon as our requests for deposition had been sent to Bishop Whitaker, we applied to the Archbishop of Philadelphia for admission into the Catholic Church. His Grace received our petition most kindly, and gave himself no little inconvenience to gratify our desire as early as possible. He himself received our profession of faith. We then received conditional Baptism at his hands, and later made our first Confessions. The next morning, Ascension Day, we attended the Archbishop's own Mass, receiving from him the Blessed Sacrament and afterwards Confirmation. The joy of it all is simply indescribable, and each one of us bears witness to the same experience. For myself, as I arose from my knees, I no longer felt that I was struggling to hold the Faith, but rather that the Faith held me in its power and keeping. It seemed to have taken complete possession of all my faculties.

I humbly pray God that it may always retain and increase its hold upon me.

But I must turn from the subject of my own experience, for I want to speak of your kindly allusion to the harmony of purpose and aim which existed between us a year ago. That fact suggests one of the most significant features of this whole situation. Last Spring, both you and I were looking forward to the hope of corporate reunion with the Vicar of Christ. To-day, if I understand you aright, this is still your hope. You are reported,—I presume, with substantial correctness, —as having recently expressed the purpose to remain an Anglican until your whole Church shall be converted to the authority of the Holy See, and ready to return in a body to that authority. This hope I have renounced, not because I am unmindful of its grandeur and nobility, but because I am convinced that its consummation is not the purpose of Almighty God, so far as His revelation and our own powers of observation enable us to judge. The Anglican Church has lost every inherent power and external aim which could ever lend itself to such a purpose. The Good Shepherd's promised gathering into one fold of all who shall hear His voice, must be a gathering of individual souls, and can be that alone, so far as England's part is concerned. It is here that the parting of the ways has come between us.

In view of your kindly expressions of friendship, which I sincerely reciprocate, I feel that I owe you a somewhat explicit statement of my own convictions on this very vital subject. Briefly, I understand your position to embrace a theory, supported by three principal lines of evidence, and leading to two practical conclusions. The theory is, that Anglican orders and sacraments are valid. Its evidential supports are, (1) continuous succession and structural identity with the pre-Reformation Church; (2) the fruits of grace attending the Catholic Movement; (3) the witness of interior experience on the part of the Anglican clergyman. And the two practical conclusions are: (1) that sacramental grace involves a principle of life within, which must operate for unity; and (2)

that, in consequence, individual submission to the Holy See is unfaithfulness to the trust implied in the gift of this life of grace.

If I must criticise these ideas, pray remember that the criticism comes from one who recalls his own perfect sympathy with them in the past, and is not merely arguing for the sake of finding fault. Can you, then, bear with me in my attempt to show you, in all kindness, why I consider this whole position to be fallacious?

I. In the first place, the theory that Anglican orders and sacraments are valid, is without solid foundation.

(a) Suppose that the element of validity could not be questioned. Could an Anglican clergyman, even so, call himself a Catholic Priest, in spite of his lack of jurisdiction? I need not remind you that jurisdiction is quite as essential to the Catholic character as the power of Order itself. When the visible Church becomes separated, say, into two portions, they cannot both equally retain the authority and mission of Christ. One of them, however truly in good faith, is in schism. And that one, of course, is the one which is not in communion with the See of Peter. Now, it is true that communion between the Holy See and some of its children has at times been interrupted by political disturbances, or even by temporary misunderstandings in spiritual matters, and in some of these instances I believe it can be shown that after the breach had been healed, the validity of the severed member's operations within its own sphere was not impeached. But such instances are by no means parallel with the case of England at the Reformation. Her Episcopate made common cause with the Crown. Reason itself demands that, by whatever channels authority may be communicated, the authority itself cannot be detached from its inherent source and vested in a different one, by the act of its mere recipients. Yet this is exactly what the reforming Bishops of England claimed to do. They meant the sovereign to take the place of the Pope in every respect. It is true that Henry VIII. sought to obscure the full purpose of the Act of Supremacy by an ambiguous phrase and a still more

ambiguous explanation. But all such subterfuges were boldly discarded by the legislation of Edward VI. and of Elizabeth, to all of which the English Bishops assented. The statute 1 Eliz. c. 1. (according to the high authority of Cardwell) "restored to the crown the ancient jurisdiction over the estate ecclesiastical and spiritual, and abolished all foreign powers repugnant to the same." By that statute it is further enacted that "such jurisdictions, privileges, superiorities, and pre-eminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority have heretofore been, or may lawfully be, exercised or used for the visitation of the ecclesiastical state and persons, and for reformation, order, and correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities, *shall for ever be united and annexed to the imperial crown of this realm.*"

It is futile to condemn this legislation as untheological. Right or wrong, it is a fact. It is useless to argue that the Anglican Bishops could not possibly obtain jurisdiction from the person of an excommunicated woman. The fact remains that they professed to do so, and have never retracted that profession. No schism could have been more overt or more complete. Valid sacraments can, it is true, be preserved by schismatics, as they are in the East to-day. But their mere validity gives their possessors no right to the name of Catholic. Certainly, then, no Anglican can claim that title.

(b) But, independently of the Church's authoritative decision, even the validity of Anglican orders is gravely uncertain. No argument can be drawn from the mere retention of the official titles "Bishop" and "Priest," for these the Reformers could not have discarded and still pretended to perpetuate the old organization. The real question is, did "Priest" mean to them what it had meant to their predecessors? Most certainly it did not. You are aware that, in order that a sacrament may be valid in the eyes of the Catholic Church, it must have not only a true minister and an unassailable matter, but also a form which clearly expresses the in-

tention with which the matter is used. Now, had anything in the reformed ordinal, or even in other formularies of the day, expressed fidelity to the old belief in a sacrificing priesthood, the new ordinal, sparse as it was, might possibly have passed muster. Not only, however, was all reference to a sacrificial office excluded; not only do all the questions and charges addressed to the ordinand presuppose only a preaching office; but in addition, there stands the damning evidence of a dogmatic definition, put forth by the whole spiritual authority, declaring that "the sacrifices of Masses are blasphemous fables and dangerous deceits." All this leaves no doubt as to what the reformers meant by "Priest," and what sort of powers they intended to confer.

I have known men to try to escape this conclusion by citing a statement attributed to Cardinal Bellarmine, to the effect that the only intention necessary to the validity of a sacrament is the intention to do what the Church of Christ intends to do. This application is certainly a misrepresentation, however unconscious, of Bellarmine's meaning. He is obviously considering the private intention of the minister, and not the corporate intention of his society as expressed in its rites. His words are applicable only to a case in which matter and form are unquestionable. They cannot be used to support the ridiculous idea that an honest intention can supply the lack in a defective form. And if so, how much less can his support be claimed in a case like that of England, where an undoubtedly sufficient form was available, but was deliberately rejected; and where even the title of the office conferred was jealously defended against Catholic interpretation! To handle the Sacrament of Order in this way was unmistakable evidence of at least one intention,—the intention to make a complete breach with Catholic tradition and custom.

Is this the link on which you suspend the claim to be a Catholic Priest, and to invite immortal souls to look to you for Christ's Word and Sacraments?

But I must not ignore the three lines of evidence by which many in your position attempt, in all sincerity, to confirm their

claim. Let us examine them on their own inherent merits, which must be strong and cogent in order to support so weak a cause.

(1) It is pointed out that there has been no structural breach in the life of the Church of England. Had she at the Reformation called herself by some new title, or recast herself in the form of a new organization, her loss of Catholic life would be obvious to all beholders. But because no such external interruption occurred, it is presumed that she retained her original powers and rights as a part of the Catholic Church. How such a presumption can be defended on Catholic principles, I am at a loss to understand. It simply reduces to a tacit contention that an organization can never be diverted from its original purpose; that an old structure cannot lend itself to new uses. If any one wished to be relieved of such an idea, I should think the very history of the English Church since the Reformation would be the best evidence available. Bishops, Priests and Deacons remained to her at least in name; but for what purposes and duties they now existed, we have already seen. They continued to be her ostensible rulers in the spiritual sphere; but how far did that sphere extend, and what was its acknowledged centre? Sacraments were administered according to rites which claimed the simplicity of antiquity; but you and I know only too well what theories this appeal to antiquity was intended to support; and even had they been true, the appeal itself would have failed to justify the strangeness of the new rites. The necessity of a liturgy was still maintained, but the liturgy devised was such as to set the *jus liturgicum* simply at defiance, having neither a Catholic source as a whole, nor the authority of Catholic custom.

Of what avail is outward continuity, when inward identity of purpose is entirely disavowed? No wonder that this same national Church lent itself with equal facility to Erastianism in the sixteenth century, to Puritanism in the seventeenth, to Deism in the eighteenth, and to Rationalism in the nineteenth. What it may yet become, Heaven only knows. It has no single and unchanging purpose except one: relentless hostility to the Catholic Faith.

In short, here is exactly what we should expect to see (were the case other than our own) in a Church which had lost every vestige of the life and power of Christ.

(2) But what of the Tractarian Revival, and its remarkable victories over its foes? Increase in reverential ideals of worship has undoubtedly made some headway in the Church as a whole. In a more limited sphere, advanced teaching as a practice has taken a surprising hold. There have been lives of sanctity, whose type, we are told, reveals the presence of sacramental grace. And there is the supreme fruit of all, the revival of the religious life. These signs are classed under the general designation of " fruits of the Catholic Movement," and are said to prove that the Catholic Religion is not merely a foreign growth transplanted into Anglican soil, but is indigenous there. Sects of avowed schismatic origin, we are told, could not put on the faith and practice of Catholics, and wear it so naturally as do many Anglicans. They would not feel equally at home with it. Therefore, the Catholicity of the Anglican Church, however dormant, cannot have perished, and must be capable of revival.

Now, in the first place, we have exaggerated the magnitude of these fruits as a whole. We are often reminded that whole dioceses or provinces in communion with the Holy See have at times lapsed into carelessness in morals, or even in faith, and have required restoration. But look at the process of this restoration, and compare it with the Tractarian Movement. Look at St. Charles Borromeo, Cardinal Ximenez, or St. Vincent de Paul, engaged in the work of setting his house in order. It was accomplished within a lifetime, and was done by recalling the wanderers to a standard which they could not but acknowledge as their own. Now contrast with this the Tractarian Movement. For eighty years the labors, sufferings and prayers of hundreds of clergy and thousands of laity (not saints, indeed, but of undoubted piety and sincerity) have been poured out like water upon the desert, in the effort to bring the people of England back to a standard which they all confessed themselves to have rejected long ago. And where are the

results of all this sacrifice, when measured with the whole bulk of Anglican Christianity? I am asking this question in humble gratitude for all that God has wrought. But, even so, has history repeated itself as it ought to have done, had our premises been true?

Most certainly, it has failed to do so. And the exact respect in which it fails, reveals the true answer to the argument drawn from the supposed fruits of the movement. They invariably have to do with individuals, and not with the body-corporate. The Catholic Faith has absolutely failed to influence the Anglican Church as a body. And yet, it has profoundly influenced many of her individual members. The simple reason is, that Anglicanism as a system is wholly based upon the supremacy of the individual. Every Episcopalian is a Church unto himself. You have not one Church to restore to union, my dear Father, but something like eight hundred thousand Churches.

No need, I am sure, to describe what you so well know, —the helplessness of a Bishop to impress the Catholic Faith upon his diocese; the powerlessness of a Priest to maintain its authority over his parishioners; the impossibility of a layman's practising it in a community, howsoever Episcopalian, where there is no High Church centre. But what of the choicest fruit of all our boasted array of Anglican piety, the religious communities? The same poison is working within them. Which one of them all is anything better than an epitome of the Episcopal Church itself? Fancy a religious differing with his or her superior in matters essential to Faith! Do you happen to know of any instances of the kind?

It is no wonder that the Tractarians were obliged to lay such stress upon ecclesiastical authority in faith and morals. That was a principle almost unknown to Englishmen in theory, and absolutely unheard of in practice. Fancy the average Englishman looking to his parish Priest to direct him in his belief! He would brook no interference in that region from any man on earth. Why should he? The Reformation left him a Church which owed its whole stability to the fact that it was by law established. Its formularies were sparse, and

their phrasing only general, except in denouncing the ancient Faith, and there, indeed, they labored under no trace of ambiguity. Only one sort of doctrine was proscribed within the Church of England. With that exception, each of her members might interpret her faith as best suited his fancy. This was the very principle that she herself designed to perpetuate and preserve. Hence the Tractarians could not illustrate their teaching by appealing to the authority of their own Church. They would have been overruled without delay, as, in fact, they constantly were. They must, therefore, appeal to a wholly external authority, and try to annex it by hook or crook. Animated by this necessity (though sincerely, I doubt not) they appealed to the authority of the undivided Church, notwithstanding the fact that their reason for such an appeal was entirely their own, and found no support in the daily life and practice of their Church.

Now let me, for a moment, imagine myself once more an Anglican, and speak to you as I could have spoken a few months ago. Are not you and I the most perfect examples of private judgment in all Christendom? Even a Baptist preacher, who professes the principle of private judgment, has the authority of his own local organization behind him. You and I, who preach the absolute necessity of ecclesiastical authority, have not the sanction of our own diocesan, or even of a majority of our fellow-clergy. They are willing to agree with their Church that she is Protestant. But a few of us know better. We have, so we assure the world, authority for the statement that the Episcopal Church is not Protestant, but Catholic. That authority is the teaching of the Catholic Church, of which, we say again, the Episcopal Church is a part. The Catholic Church will support our appeal, and defend our title to Catholicity. So we choose her as our ultimate tribunal, and commit our cause to her.

And does our court of appeal sustain us? Does Rome include England in the Catholic Church? Does Constantinople, or Jerusalem, or Moscow? "Oh, but they do not fully understand our position." What! have we ourselves selected an

authority which cannot understand us? God knows, she has had ample opportunity to know us as we are. For three hundred and fifty years she has seen the Church of England playing fast and loose with the sacred truths of God in her desperate coquetry with the powers of this world. Can we expect the unchanging Church to acknowledge such a sect as one of her members? To do so, she must first lose all consciousness of her own character. Whether in the light of faith, of reason, or of history, she simply has no choice but to repudiate us. She can but reply to our appeal in the solemn words of her Master: "I know you not whence ye are."

But does all this shake our faith in our own catholicity? Not for a moment. Rejected by our own authority, we fall back upon private judgment again, and go on calling it ecclesiastical authority more insistently than ever. We try to explain away the sentence of our condemnation; or we affect to marvel at the ignorance of an authority which we acknowledged as divine, and to whose judgment we voluntarily appealed. How can one find words to describe such depths of self-deception? We do not deceive any one else, however, except ourselves. Not the rest of Christendom, for it repudiates us. Not our own Church, for she maintains her Protestantism, and calls that Catholicity, as we have taught her to do. Do we even succeed in deceiving the outside world into thinking us Catholics? Not in the least. We pour out heart and voice in beseeching men not to listen to us on our own mere statement, but on the word of a divine teacher. We assume an air of authority, and try to preface our message with the proclamation, "We command you by Jesus, whom the Catholic Church preaches." Vain! The world has yet sufficient sense of truth to answer: "Jesus I know, and the Catholic Church I know; but who are ye?"

(3) So much for the alleged "fruits of the Catholic Movement," and so much for their value and extent. They begin and end in the individual, who reaps what he sows, and no more. And this at once suggests the answer to the Anglican's third difficulty: the interior experience which seems to him to corroborate his faith in his orders.

Not one of us would think of doubting that it is divine grace which has brought us where we are to-day. From the beginning of our Christian life until now, our Lord has both enlightened our minds and quickened our wills to follow His leading. He has bestowed upon us many sensible consolations, even in the midst of trial. He has at times granted us experiences which we prized more highly than even these consolations, as being perhaps purer and more enduring. He has called some of us to higher degrees of self-consecration, confirming His call by the further assistance of His grace. All this is undoubtedly the work of grace. We have therefore assumed that it must be the effect of valid sacraments. It is true that these same phenomena have been pointed out to us in the holy lives of many Sectarians. But when these were brought to our attention, we have always persisted in trying to see in our own type of piety something distinctly Catholic, unable though we were to define its supposed excellences.

Now in all this, we have labored under a great disadvantage. There is in this interior witness no authoritative test of sacramental grace. In Catholic theology we read descriptions of its effects. Presuming our own sacraments to be valid, we apply ourselves to their devout and frequent use. And then we look for the effects which we have learned to expect. Now, so long as all this is done in good faith, the divine mercy may well supply the expected effects of grace, so far as they are possible and necessary in our imperfect state. But all of this our Lord may do for us without the presence of sacramental grace at all. All this abundant operation of grace which we rightly acknowledge in our past, and attribute to our Saviour's merits, may be merely the fruit of actual grace given in answer to prayer, together with the sanctifying grace of Baptism. Beyond this, the devout Anglican may never have received a valid sacrament in his whole life.

Who, then, can tell him whether he has done so or not? Once more, the Catholic Church, and she alone, can decide the question. Of him who commits his cause to her, she asks no denial of the grace which God has given him. She cordially

acknowledges both its nature and its Divine Source. But she asks him to surrender to her the right of explaining its character. If he be not willing to do this, he can have no real faith in her divine authority, whatever his professions may be. And when he is admitted to her Sacraments, he has the assurance of her statement that they are indeed valid and life-giving, to which his own interior experience now yields a ready response. But the man who is certainly, or possibly, without the fold of the Church, must rely upon a fancied internal testimony alone. This is what Anglicans are constantly doing. They have no hesitation in asserting that they know the Catholic Church to be mistaken when she says that they have never received Catholic Sacraments. Thus in their blindness they misappropriate the uncovenanted mercies of God to their own souls, by making them do duty as evidence against the truth of God's own utterance through His Church.

I need hardly remind one so well versed in things spiritual as yourself, that this principle of sole reliance on interior experience is a false one, and terribly dangerous besides. To make interior experience the ultimate test of one's correspondence with the Divine Will, is simply to lay oneself open to the gravest forms of spiritual delusion. I care not though a man assure me that he has even received testimony through visions and revelations of the Lord. If they corroborate him in his neglect to hear the Church, they are messages from the great deceiver himself, though transformed as an angel of light. The true Christian has a test by which to try the spirits, whether they are of God. That test is the confession of the great truth that the Lord of spirits has come in the flesh; that His Mystical Body is a palpable thing; that her visible operations are the sure way of salvation; that her authority is always accessible, and must be the supreme test of the truth of all interior motions, no matter how subtle and delicate. "Every spirit that confesses not that Jesus Christ is come in the flesh, is not of God." The Anglican's blindness with respect to the true character of the Church, really reduces to a failure to grasp the Incarnation. If the Church, in her divine

character as the Body of Christ, declines to acknowledge his catholicity, and rejects his sacraments, can he have the unbounded temerity to appeal to his own inner experience as overruling her decisions? It would seem simply unthinkable, were it not a matter of fact. The man who resorts to such arguments must be in one of two classes. Either he is a self-confessed Protestant, who rejects ecclesiastical authority altogether; or else he is a self-deceived Protestant, who adds to his other presumptions the supreme folly of believing himself a Catholic. For myself, I had rather be the former than the latter.

II. If the theory of the validity of Anglican orders and sacraments is itself erroneous, of course no practical conclusions can be drawn from it. Yet the two which I mentioned above as being the principal motives of Anglicans for remaining where they are, may be worth a thought on their own merits, for they seem to me to lead to very practical conclusions in the opposite direction.

(1) First, an inner life of grace is supposed to inhabit the body of the Anglican Church. Such an inner life, it is said, must be the efficient cause of unity, partial even now, and complete in time to come. A fair statement of this argument, I think, is set forth in Dr. Mortimer's Conference on "The New Testament Conception of the Church," which was delivered last March. Permit me to repeat a passage. "It is evident, therefore, that when we speak of a living body we mean spirit quite as much as matter, and we cannot separate them in our conception of body, for man's bodily life is not merely a representation of his spiritual; it is his spiritual life developing under bodily conditions. And the converse is also true; for even when man is recognized as essentially spiritual, yet his spiritual being has no avenue, no expression other than bodily, so that if he is not spiritual in and through the body he cannot be spiritual at all. Man therefore is spirit in and through body. Now this is precisely what St. Paul teaches in regard to the Church. He says, 'There is one body and one Spirit' (Eph. 4: 4); and again, 'For as the body is one, and

hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body' (1 Cor. 12: 12-13); and again, 'For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another' (Rom. 12: 4-5). In these passages St. Paul makes three assertions:

"1. That the body is composed of all the members. It is a whole; the head is Christ (Col. 1: 18).

"2. That the admission into this body is by Baptism.

"3. That there is a peculiar unity caused by a common life, which is the result of the operation of that one Spirit, the Holy Ghost, which is the common life."

You readily observe the aim of this argument; it is an attempt to show that, though the Church is visible, her unity need not be visible, but can be regarded merely as a common inner life. Apart from the contradiction involved in this statement, the fallacy of the supposed evidence is obvious. Dr. Mortimer does not carry St. Paul's analogy far enough to see how completely it tells against him. He apparently does not notice that, for the purposes of his argument, he regards the spiritual nature of man as nothing more than the life-principle which animates his body. Hence the "non sequitur." The brutes, as well as man, have a life-principle in their bodies; have they therefore "a spiritual life developing under bodily conditions?" No; for they lack the essential element of spiritual beings,—the principle of reason. Man's operations, both bodily and spiritual, are governed by the faculty of reason, which is the very thing that distinguishes him from the brute creation. The unity of his life, as well as its continuity, depends upon reason, for without it he is not the same person for two successive moments. Suppose a man is born an imbecile. Does any one contend that he must be a normal man because he is alive? Not only is he incapable of being "spiritual in and through the body," but even his physical life requires the guidance of another's reason for its preservation and develop-

ment. The idiot knows not when to take food, or, if hungry, how to obtain it. He may even destroy his life by swallowing poison for food or drink. In short, he is not properly speaking a man at all; his acts are not human acts, from the moral point of view, but merely the aimless operations of sentient life impelled by appetite.

Now, in the Mystical Body of our Blessed Lord, this principle of reason has a very plain analogue. This is the element of Divine Truth. Grace, in the Body of Christ, is not separable from Truth. True, in the individual, a measure of grace may coexist with an imperfect faith; but such an individual is not in that case a member of the Body of the Church, but at most only of her Soul. Within the Body itself, a life of grace cannot exist without a life of truth as the norm of its operations. "Grace and Truth came by Jesus Christ." They are twin elements in the life of His Church, and neither can continue to operate apart from the other. Look at the witness of the very principle cited by Dr. Mortimer. Is not "that one Spirit, the Holy Ghost" called by our Lord "the Spirit of Truth?" Is not "one Baptism" inseparable in its unifying effects from "one Faith?" Is it not "in the unity of the Faith, and of the knowledge of the Son of God," that His Body is to come "to the measure of the stature of the fulness of Christ?" Is not this Life-giving Spirit the same who is to guide us into all truth? In short, can there be any such thing as unity in grace without unity in truth? Surely, to ask such a question is to answer it.

The Catholic Church herself attests the answer. Wherever she is found, she bears the consciousness of this indwelling Truth. She can profess no other purpose than that of her Master. He it was, who, at a moment when a little "interpretation" would have saved Him from the Cross, proclaimed that His mission had a purpose which could not be changed. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Hence, if the Anglican Church has indeed the spark of Catholic life within her, she too must be conscious of some part in this mission, and must in some way confess this consciousness before men.

But it is just this consciousness of an unchanging message which we search for in vain within the Anglican Church. She bids her members look to no authority in belief external to their own minds. Once, she gave them a book to guide them, taking care, however, to insist that they guide themselves in its use and interpretation. Now, she rejects all pretense to objective authority in any form. Truth, so say her chosen leaders, is for each man the thing that most nearly satisfies his needs. "Catholic,"—magic word!—once meant "universal;" therefore it now means "comprehensive." The more indescribable and unintelligible a man's belief is, so much the more is he a Catholic. The Spirit of Truth is manifested in every man's honest experience, and he who has such an experience has a message from God which others ought to hear. The pulpits of the Episcopal Church are the channels through which her message to the world is delivered. Let her, therefore, make haste to appropriate as much as possible of all this Catholic Truth, that she may be the leader in its possession and propagation. Let any man who thinks he has a share of it, deliver it from her pulpits, and she will put her "imprimatur" upon all that he says. You are aware that this description is by no means exaggerated, and that such tenets express the mind of the Anglican Church as a body, and not of a mere handful of her members. She is putting them into practice everywhere, and those few of her members who dissent from her policy can do nothing to arrest its course. But how reconcile this with that consciousness of a divine deposit of truth, which must be inherent in the Catholic Church equally with her powers of grace, and without which unity is impossible? Could any college of Catholic Bishops, under any pretext whatever, have given their unanimous vote to such an instrument as the amendment to Canon 19? A strange conception it expresses of the office of bearing witness to the truth! A man bears witness to what he knows to be a fact, not to something whose existence he suspects and hopes to discover. The Bishops of the Anglican Communion are not a body of witnesses, but a research club. And what the Bishops are, that the Church must be.

(2) Lastly, there is a dread which still haunts some devout Anglicans, who, like yourself, realize the terms of God's covenant of salvation, but think themselves called by God to independence of them. This is the dread of relinquishing some God-given trust, by turning from this Babel of pride and blasphemy, and humbly knocking for admission at their Mother's door.

Suppose a Minister of the Reformed Episcopal Church should ask you the question, "Would you advise me to become an Episcopalian, and if so, why?" Perhaps I may imagine you,—may I not?—returning some such answer as this: "My dear sir, I should indeed advise you most earnestly to enter the Episcopal Church. In your present situation, you cannot be sure that you are in the Church founded by Christ. There is no doubt that your original Bishops had Anglican Orders, and that in conferring ordination upon the clergy of your body, some of those Bishops, if not all, were tremendously in earnest about doing what the Church of Christ intends to do. It is quite possible, therefore, that you are just as much a Priest as I am. But your society was founded as the result of a schismatic movement, and they who secede from the Church of Christ cannot claim His authority and mission. You tell me that you hesitate to leave the place where God has put you, and the souls whom he appears to have committed to your care, and whom you have learned to love with a more than natural affection. You shudder at the responsibility of such a step. But God does not expect any man to continue in what he knows, or gravely suspects, to be error. Our Lord has given us the promise, 'Ye shall know the truth, and the truth shall make you free.' As, therefore, God gradually reveals His truth to us, it is His will that we should follow, step by step, where He leads us. This is our duty. God cannot have placed you in a position where the surrender of your convictions is demanded of you. Your society is founded upon principles so adverse to much that is held in the Episcopal Church, that any corporate return to her communion is a vain hope, and therefore not to be waited for. And as for the souls

whom you so justly love, you cannot better do your duty toward them than by leaving them the legacy of a good example. Follow your conscience, then, and leave the consequences to God, who calls you."

Thus much, dear Father, you might perhaps be able to say to such an inquirer; but here, I fancy, you would be obliged to stop. Could you go farther, and offer him certainty in the place of his doubt? Could you say, with Cardinal Newman, "You think you are in the Catholic Church, because you think that you have valid orders; whereas I know that I have valid Orders, because I know that I am in the Catholic Church"? Could you offer him membership in a body whose catholicity is doubted by no portion of Christendom? Could you tell him that you were in communion with a Bishop whom Christ had solemnly promised to preserve from ever leading His people into error? And if you could not, would you not better follow your own advice first, and then offer it to him?

I have heard much of the "responsibility of going to Rome." But which is greater; the responsibility of going, or the responsibility of staying? With no jurisdiction, and with barely a possibility of valid Order, do our former friends and associates consider the frightful risk which they incur in ministering to souls with as much assurance as if their authority could not be questioned? He who occupies the learner's place cannot be held responsible for the error. But what of the teacher? In moments of reflection he feels the doubtfulness of his position to the bottom of his soul. He can wring from the Catholic Church no admission of his catholicity, and from the Protestants no hope of unity. His inner experience finds no echo of external confirmation. The fruits of his prayers and labors are blighted even while he lives to look upon them. He cannot but realise that he makes each of his converts a separate centre of dogmatic authority, like himself, with plenary powers to determine what number of centuries, councils, or human beings comprise the Catholic Church to which he is willing to listen. The misery, the confusion, the curse of barrenness upon it all, is borne in upon his soul every day. And yet he

fears to leave a vocation behind him!—fears renouncing "that state of life unto which it has pleased God to call him!" Upon this man's own acknowledged principles of moral theology, the safer opinion must always be followed in the administration of a Sacrament. Even an opinion supported by several grave doctors may not be followed, if outweighed by the majority. Yet he, in administering what he takes to be Sacraments, follows an opinion of his own, which cannot claim in its support one grave authority of the Catholic Church, much less a majority. He follows his own opinion that he is a Catholic Priest, in defiance of all that he regards as the Catholic Church. Upon this opinion he bases a claim to reconcile sinners to the Mystical Body of Christ in absolution; to consecrate His Sacramental Body in a true sacrifice. Pleading his love for souls, he persists in leading them, all unsuspecting as they are, deeper and deeper into the darkness which obscures his own course. And these are the men who talk of the *responsibility* of bowing their own hearts, for the first time, to the yoke of Christ! In Heaven's name, on which side is the graver responsibility?

As I look over this long letter, my dear Father, I am not aware of anything in it which exceeds the bounds of charity or of courtesy. Yet inasmuch as reader and writer often see such matters differently, I desire to offer you, in advance, a sincere apology for anything in which I may be at fault. I have written strongly, but I do not believe I have exaggerated. On the contrary, I think much more could truthfully be said.

But I have written thus because of the tremendous practical importance of the matter to us all. The more convinced I become of the hopelessness of your present state, and of its opposition to the revealed Will of God, the more I fear for you, and dread to run the risk of failing to warn you as I ought. You can do nothing for God until you have with you that authority which you already recognize in theory as being the only unquestionable authority of God on earth. How, then,

can you imagine your present impossible task to have been set you by God Himself? What reason can you have for thinking that He has called you to serve Him without the commission which you recognize to be necessary in his other servants? I beg of you, lay down the unreasonable purpose which you have created for yourself, and to which God never obliged you in any way. Turn where you know beyond a doubt that Christ speaks and acts, and where His salvation, His pardon, and His power await you.

I could tell you much about the rewards which attend this step, and the novelty of its sweet experiences, so calming in their influence, so far superior to mere pleasurable excitement. But I fear I could not make myself understood. The power of the Catholic Religion may be accepted by faith from without; but it can be known only from within. This is one of those rewards of faith which are the greatest evidences of its truth, and yet which are withheld until the act of faith has been made. Most humbly and earnestly I shall pray that you may know this blessing, and that soon.

Thanking you once more for your kind letter, pray believe me, as ever,

Very faithfully yours,

(*Signed*) WM. H. MCCLELLAN.

SOME OLD BIBLICAL CUSTOMS IN MODERN PALESTINE.

IN comparison with a sojourn in the land consecrated by the footsteps of Jesus Christ, it has been truly said no amount of study and research may be considered sufficient for a comprehensive and familiar knowledge of the Scriptures. Although to-day around the Books of the Gospels, the struggle against Christianity is waged more fiercely than it has been during any other period, many apparently grave difficulties raised by infidels might have been well deemed too puerile for consideration had the original scenes involved been intimately known to the objectors. A study of the country and its inhabitants serves not only to explain Scriptural difficulties but

to render a knowledge of the Holy Writ easy and pleasant. And so conducive does it become to solidify one's faith that apostates have been known to travel through Judea, Galilee, and Syria for the purpose of comparing these places, their peoples, and their customs with descriptions of them—however slight these descriptions—to be found in the Scriptures, with a view to be able to believe again. For Palestine in the twentieth century, notwithstanding all the vicissitudes that have happened in the meanwhile, is little changed from what it was in the time of our Lord. A few instances, therefore, culled from books, hearsay, and personal experiences, of the conformity that is still evident in the Holy Land between the Scripture narrative and the customs of the people, may be scrutinized with profit and pleasure.

In the Gospel of St. John (10: 3-5), we find that Jesus, after curing the man born blind, and upbraiding the Pharisees for their duplicity, introduces himself as their leader and Saviour by making a reference to the relations they saw existing between the shepherd and his flock:

> . . . And the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.
>
> And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.

Down to this day the traveler finds the scene described by Jesus Christ for His simple audience, illustrated to the fullest extent on the hills and plains of Palestine. When two shepherds at the head of their flocks—for a Palestinian shepherd always *leads*, never *drives* his sheep—meet by the fountain or on the highway, they never fail to engage in one of those prolonged chats that so much delight the Oriental. As a matter of course it takes the flocks but a short time to intermingle, so that soon the whole becomes one confused mass. In such a case a Western pastor would prove anything but a Stoic; not so, however, his Eastern brother. Farewell said, each stalks

in opposite directions both crying out "Tahho!" "Tahho!" without even troubling to look over their shoulders; and soon the white mass is separated, every sheep follows his own shepherd—for it "knows his voice"—and by no chance are the members of one flock ever discovered among those of another: "because they know not the voice of strangers." Yet both pastors had used the same word, and neither had a dog to assist in the separation, as the Palestinian shepherd never makes use of such an animal.

With a view to inspire his hearers with generosity of character, our Lord addressing the multitude that followed Him and His disciples, held out to them the example of the large-hearted corn-measurer: "Give," said Jesus Christ, "and it shall be given to you good measure and pressed down and shaken together and running over shall they give unto your bosom." (Luke 6: 38.) And to-day in Palestine about the beginning of August, when the head of a family proceeds to purchase his stock of corn for the winter, the words of Christ are vividly illustrated. After one or more sessions necessary for the making of the bargain—for every transaction of the kind in the East is done slowly and solemnly, amid many cups of coffee and numberless cigarettes—the services of a professional corn-measurer are requisitioned. Emptying the sacks upon the ground, the professional seats himself beside the heap and fills his wooden measure to the brim. Then he shakes it repeatedly, heaps on more corn, and turns it around, continuing the process until quite satisfied the measure can hold no more grain. Then the operation is complete, and there you are: "a good measure, pressed down and shaken together, and running over." And thus from the days of Abraham, and from his down to our own time, has corn been measured for the paterfamilias.

As the inhabitants of Palestine confined nearly all their attention to agricultural and pastoral pursuits, implements and customs connected with the field are naturally most prolific in showing how well the Bible depicts the life of the Oriental husbandman from the earliest times. For instance, one yet

finds that the work of separating grain from chaff is done in the most primitive manner known. Two oxen are yoked together and driven repeatedly over and over a corn-strewn floor. As neither bears a muzzle they indulge occasionally in a mouthful of grain. And thus is obedience still given to the command given in the Law of Moses (Deut. 25: 4), and recalled by St. Paul in one of his epistles: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

From the Acts of the Apostles we learn that Saul while lying prostrate on the road to Damascus asked the Lord who He might be. Our Divine Saviour told him, and added: "It is hard for thee to kick against the goad." (Acts 9: 5.) Christ referred to the goad used by ploughmen for the purpose of urging on their oxen in the field: and to-day the traveler on examining the long stick with an iron prick fastened at its end, wielded by the brawny farmer, may realize how strong was the metaphor used by our Lord to the crestfallen persecutor of the infant Church. Regarding the wells or cisterns utilized by the public, in Palestine to-day one finds the Bible reference to them fully verified: the chain is yet used at the well; so is the wheel at the cistern: and for the use of the cattle the trough still lies by both. Everything remains just as it was that day so long ago when young Moses defended Raguel's daughters from the turbulent shepherds, "and gave the sheep to drink" (Exodus 2); or the hour the Samaritan woman reminded Jesus that "the well was deep" whence she expected Him to draw the "living water" (St. John 4: 11).

Throughout the pages of Holy Writ, especially in the Book of Genesis, many references, direct and indirect, are made to the ready hospitality extended so cheerfully to travelers. No trouble or expense seems to be considered too much in order to refresh the tired wayfarer, and make him feel perfectly at home. "Turn in, I pray you, into your servant's house, and tarry all night and wash your feet, and ye shall rise up early and go on your way." (Genesis 19: 20.)

Such was the welcome given to the wayfarer in the time of the Patriarchs, and such is it to-day among the typical natives

without any apparent diminution of the pristine simplicity and singleness of purpose. On reaching a village in Palestine the traveler is conducted spontaneously to the "Guest Chamber," a room specially set aside in every town and hamlet for hospitable purposes, where his feet are washed, his clothes cleansed, and the best the place can afford is set before him with the utmost kindness and without a thought of subsequent remuneration. If he finds himself amongst well-disposed desert tribes, he is led to the guest-tent, where hot cakes, sweet milk, and lamb or kid are immediately prepared for his refreshment: and so sacred are the laws of hospitality held among them that the chief holds himself responsible both for the comfort and personal safety of the visitor while he shares his desert home.

We can well believe a seasoned traveler in the East when he tells us that the reason why our Saviour commanded His seventy-two disciples on the occasion of His sending them "two and two before His face into every city and place whither He Himself was to come," to "salute no man by the way," was to guard against their losing time by the almost endless gossip surrounding an Oriental salutation of the old type. With the single exception of bargaining, perhaps no practice in the East is so long drawn out as the process gone through by friends in exchanging greetings. "The most simple and common salutation," says Mr. Robinson Lees, "is the raising of the hand to the head, an abbreviated form of touching the heart, lips, and forehead, which means that in thought, word, and deed, is the one saluting devoted to the person honored. When a countryman meets his neighbor or friend after an interval of some weeks, he falls upon his neck and kisses him, even if with one hand he grasps the hilt of his sword. This is the most affectionate manner of greeting, and is used by relatives in all sincerity."

But falling on each other's necks with mutual kisses comprises only a small part of the formula prescribed by the Eastern peasant's idea of politeness suitable to the occasion; for he considers himself called upon to rehearse a number of questions as familiar to the other's ears as the eternal query used

by one Chinaman to another regarding the way in which he had liked his rice. With due solemnity the Oriental will inquire about the state of health in which his neighbor's father and mother find themselves; then, should he be married, how his wife and children are; whether his corn fields are blooming, and his date-trees productive, and whether Allah has recently sent his pasture-land any rain. All these, with a few supplementary questions, which his sense of fitness may consider specially necessary to the moment, having been asked, the neighbor's turn comes to make a display of his solicitude for the other's parents, wife and family, men-servants and maid-servants, goods and chattels; and he is very lucky if that other, on seeing a conclusion to the inquiries, does not commence anew—as I believe very often happens—the long litany of questions that comprised his first greetings.

However ridiculous and old-fashioned all this may appear in our eyes, if a Palestinian peasant saw two Americans or two Europeans of a longstanding acquaintanceship, separating after a few words and a hand shake—no matter how hearty—great would be his hilarity and deep his pity for our state of modern civilization.

In the Sermon on the Mount we find our Lord condemning in the most earnest terms the practice of swearing:

> Again you have heard that it was said to them of old, Thou shall not forswear thyself: but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by Heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the City of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea: no, no: and that which is over and above these is evil.—Matthew 5: 33-37.

Whatever effect the words of Jesus Christ may have had upon the crowd that sat at His feet and "were in admiration of His doctrine," it must have long since passed away; for bad though the masses were in our Lord's day as regards the habit of

swearing, they could scarcely have been worse than they presently are. To-day the peasant of Palestine swears with a variety and a volubility that are simply marvelous. Both Jew and Gentile will swear "by the sight of his eyes," or "by the sight of your eyes," if he thinks you are not particular, without the least regard for truth. Then he will swear "by his head!" or "by that of his father!" or, if he happens to be a Moslem, and wishes to overcap all his previous efforts at convincing you, he will swear "by the head" or "by the beard" of Mahomet! And if having caught him committing perjury so openly that he thinks it useless to deny it, you reproach him for his falsehood, he will merely smile at your lack of intelligence in the art of swearing, and declare that although he swears "yes" to you he says "no" within himself (pointing to his own breast) and thus sets all qualms of conscience at rest.

JAS. P. CONRY.

Rome, Italy.

MEDIEVAL MORALS AND MANNERS.

STUDENTS of early English literature cannot fail to be struck by the similarity which exists between the works of different medieval authors. There are various classes of books, but within each class the family likeness is very strong, as for example *The Mirror of St. Edmund* and the *Treatises of Richard Rolle of Hampole*; or, to take another class of books, between the various writers on the morals and manners of our forefathers.

To this last class belongs the little book called *Ratis Raving*,[1] which we propose to examine here. The author is unknown, but he probably lived and wrote in the latter half of the fifteenth century, and perhaps into the sixteenth, and, as the dialect in which the book is written is in Lowland Scotch, he was probably a Scotchman, or, if not Scotch, certainly a north-country-

[1] *Ratis Raving.* Edited by J. Rawson Lumby, M. A. London: Trübner & Co., 1870.

man, for at that time the northern dialect of England differed but little from Lowland Scotch.

He wrote for the benefit in the first instance of his own son, to whom is addressed this rhymed treatise on the cardinal and theological virtues, and the seven ages of man, wherein this medieval Lord Chesterfield anticipates a greater poet than himself. It consists of about three thousand octosyllabic lines, rhyming in couplets, which rarely rise above the dead level of easy verse into the realms of poetry. It displays excellent common sense, a good deal of the experience of life, and a shrewd knowledge of human nature, and while inculcating high moral and religious teaching, shows for a layman a fair acquaintance with theology, and throws sidelights on the manners and customs of the age in which it was written.

It is divided into four books, the first of which is "Ratis Raving" proper; the second is called "The Folly of Fools and the Virtues of Wise Men;" the third, "The Counsel and Teaching that the Wise Man gave his Son;" and the fourth, "The Virtues of Good Women."

The editor of the original treatise offers no explanation of the word "Ratis." We venture to suggest that it is a medieval form of our word "rate" to scold; Mr. Skeat gives "raten" as Middle English of the verb "to rate;" the difficulty is to know which inflection is used or whether "ratis" was a noun meaning "scolding," or "advice" from the German *Rath.*

The concluding lines of the first book explain the title and scope of the little work, so we will quote them here instead of in their place, altering them sufficiently to make them intelligible to those unfamiliar with the medieval English, as we shall do in all the quotations here made, preserving as far as possible the original language.

> Now, pen, I pray thee rest thee here,
> For now is ended this matter,
> The which is "Ratis Raving" called
> Though for no raving I it hold;

But for right wise and good teaching:
And well declares it sundry thing,
That is right needful for to know,
As the sentence it will show.

The author addresses the poem to his "dear son," whom he sometimes calls his "sweet son," and begins by telling him in a prologue that the book is left for his improvement, and urging him to read it while he is young and, like a tree, can be trained. He must know there is One who made all things, who rewards good and evil, whose punishments are our only misfortunes, whose rewards are our only good fortune, and, though Solomon saw both good and wicked men suffer and "liked it ill," yet David in his "psalter book" tells us God alone knows why this is. The son must believe that God does right, for the tribulation of the righteous brings them forgiveness for their sins; but God will not punish the wicked in this world but hereafter.

But whoso lives viciously,
In wickedness and tyranny,
God will not [let] them be punished here;
For devilish deeds are to them dear,
And so His righteousness will see
That they with the devil punished be.

This concludes the prologue, and our author now proceeds to tell his "sweet son" to procure grace, which he can only do by abusing none of his five senses, which are described minutely with their uses.

The first of them I call the sight,
That is a virtue of great might;
For why? It makes thee have learning,
And leads thee at thy yearning
From place to place, where thou wouldst be,

and helps him to escape injury; but if he follows not the light, punishment ensues.

From his exposition of the third sense we think the good

man must either have been in advance of his age, or we moderns are disposed to underestimate our forefathers' knowledge of sanitary matters and the laws of hygiene, for he describes graphically the evils resulting from bad air and unhealthy odors.

> Trust well the philosopher's word,
> That sooner slays bad air than sword,
> As men suppose now, well and more
> In their days than heretofore;
> That ill corruption of air
> Will shorten life and much impair
> The men that come to where it is.

From this we gather that the people of the fifteenth century were awakening to the evils of impure air. Our author goes on to mention some of the ills arising from it, as ague, sore eyes, boils, erysipilas, leprosy, and other less terrible sicknesses. Antiquarians have discovered that the drainage in the twelfth century at Canterbury and at St. Edmundsbury was perfect, by the way, as plans still existing prove.

The fourth sense is taste, our author says:

> That makes difference and departing
> Betwixt sweetness and other thing.
> Were it not common to us all,
> A fair virtue men would it call,
> And for it serve all commonly,
> It should not be the more unworthy.
> Yet is there still another taste
> That should not be dispensed in waste.
> That is the office of thy tongue
> That serves thee both old and young,
> To show what is thine intent.

Here follow some instructions on the use of the tongue and a description of the sense of touch, illustrated by the example of one Godfrey of Boulogne, to whom, because he kept his hands innocent from evil, God gave the power to cut a man

in two at one blow, though he was not particularly strong by nature.

He then tells of the four principal virtues and "their three sisters," Faith, Hope, and Charity; these seven are all means between two extremes. The first is Fortitude, the mean between boldness or rashness and cowardice; the second is Honesty; the third, Prudence—under which head the son is advised not to quarrel with his neighbor nor with his wife; the fourth is Temperance, not only in meat and drink, but especially in anger.

Of the sister virtues, Faith, the first, has two good qualities, trust in God and loyalty, which last even evil men praise, and the Lombards value it highly, and would rather trust to it than to the Emperor and his bond.

Hope, the second sister, makes blythe the sorrowful and gladdens the distressed:

> She can make glad a sorry thing,
> And make with it recomforting.
> Good Hope left never her friend at the last,
> And is right blythe in great distress,
> And sing and dance will nevertheless.

He must not abuse Hope, nor be covetous:

> Since good Hope is of such good bounty,
> Misplace it not in vanity,
> Nor yet in unskilful yearning.
> If thou wilt come to thy desiring,
> Hope not to have above reason
> Another man's possession,
> His wife, his goods, nor yet his land.

He must remember to trust in the Holy Spirit from whom all Hope comes:

> Trust thou right well that it is He
> Brings to purpose all good bounty,
> And sets good Hope first in thought,
> Holds her up and faileth not,

While good purpose be brought to end,
And leaves her grace thereon to spend;
So that good Hope in every place,
Has great favor, help, and grace.

In describing the third sister, Charity, our author comes as near to poetry as he ever gets; at least he arrives at some pretty verses, most of which will bear quotation.

The youngest sister of the three,
I will not be forget with thee,
That is dame Charity, the meek,
So good to poor folk and to sick. . . .
Though she be youngest, wit thou well
She is most tender for to feel.
There is no creature living, and
So well loved I understand
With Him that made us all to be,
And is that maiden Charity.
None is so witty and so wise,
Nor riches has of such a price,
Nor great lordship, nor dignity,
Excepting only Charity.
Than It all things are but as naught,
Therefore, my son, have her in thought:
She has despite at all envy,
And yearns for nothing wrongfully.
Then love as thou wouldst lovèd be,
And give as much as thou would take to thee;
Look how thou give thy good will, then,
If that thou be too poor a man,
And be annoyed in thy thought,
If thou would give and thou canst not:
If that thou a rich man be,
In thine alms look thou be free
To them that are in poverty;
Give of thy meat and of thy drink,
And also of thy other thing,
To help the naked with clothing;
By so doing Charity quenches God's anger.

She bears with her a liquor pure
That quenches sin as water fire:

and whatever the sin be wins its forgiveness.

Next, the writer tells his son that the most blessed things are the Seven Gifts of the Holy Ghost, which are full of grace and goodness; he is to beware lest he call anything else blessed, and especially not beauty:

For burly beauty of person
That fails with corruption;
For beauty lasts a little while
And yet oftimes it proneth ill:
Both false, fell, faint, and failing,
Of each one could I tell a takyne [token]—

but he will not do so, lest men call him a hypocrite; and perhaps the father here exercised a wise discretion, for he suggests a wide experience of the snares of beauty.

Nor must the son call riches blessed, for to envy those who have them is covetous; to lose them is dolorous; to hoard them causes anxiety:

In all this is there but disease:
What blessedness has then riches?
I trow they who the truth will say
Shall not find cause to bless them aye.

Neither must he call honor or wordly fame blessed, for it fails; nor pleasure, for it blinds us to our faults:

So that disease [pain] is more perfect,
And a better thing than is delight:
Through pain mayst thou learn and feel
To know God and thyself well.
These seven gifts I speak of are
With seven vices oft at war.
They are the deadly sins seven,
With all their branches odd and even.
If thou wilt know their condition,
Go to the book of confession—

There shalt thou find out what they are
And all their branches less and more,
Much better than I can declare;
For I am neither monk nor friar,
That can decry their false errors
So well as some wise confessors. . . .
Wherefore if a clerk thou be,
I pray thee read the book and see,
And busy thee to understand:
And take that treatise well in hand . . .
And if thou be a layman,
Some confessor get thee, then,
That good conscience has and wit,
And tell him all and every whit,
That moves thee in any wise;
And as he shall to thee advise,
Fulfill such penance as thee he gives,
For thou knowest never how long thou lives.

Our medieval Chesterfield, who is far less worldly than the more modern lord, cautions his son against great and sudden joy, under whose influence he must beware of making any decision. And on the other hand he must decide nothing whilst under the influence of great sorrow, for that casts men down so that their reason is taken from them; nor must he bind himself in any way when moved by fear, which often causes despair. Again he must form no intention when possessed by anger, "that burneth in thy thought like fire;" nor when melancholy, for he is neither wise nor happy who makes his intention when downcast.

When the son is old enough, he must choose what his profession shall be, and be thankful to God and content with all:

Whether it be to religion
Or else good devotion,
That happens to thy part to fall,
And hold thyself content with all.

But as to moulding his destiny by consulting the stars, that the father wisely leaves to astrologers, of whom he does not

appear to disapprove: though knowing nothing of astrology himself, he thinks it better to let it alone.

Nor will he advise him to marry, or to remain unmarried, for marriages often turn out unhappy; but if he takes a wife, let him see that she has a good mother, for good mothers have the best daughters generally. Being wedded he must treat his wife "right tenderly;" and if there be any fault on her side, he must so act that none can reproach him.

The canny Scotchman comes out in the next piece of advice, as to trade, and the ready-money system:

> If thou be set to merchandise,
> What thing thou buyest, see to the price,
> And to the expense made thereby,
> And sell thereafter wisely. . . .
> Buy and sell with ready pay,
> And it is unready payment
> That thou hast *fristit* [2] out or lent.

If instead of becoming a merchant, he decides to serve a great man or, better still, his king, he must be true and loyal and then he will be rewarded:

> If thou be set to serve a lord,
> Thinking to have some great reward,
> Be leal, loving, and debonair,
> Honest, diligent, and answer fair,
> Both to thy lord and to thy peer. . . .
> And, good son, serve a mighty man,
> And keep well to thy labor then;
> Than all these rather serve a king;
> For to him falleth mickle thing
> That may not hurt his state to give,
> And may his servant well relieve.

Now follow less prosaic counsels, and the good son is warned not to fall in love unwisely, but to consult Dame Reason and Hope, and if neither encourage him, to give up his suit:

[2] Fristit, given on credit.

Yet tell I not this tale to thee,
To understand in such degree,
To make thee leave all thine amours. . . .
But if thy loved one be to thee
Too near of kin, or if she
Be wedded to another man,
Say to good hope and reason then:
If they two friends cannot find,
That she may such a bond unwind.
I pray thee rule thee as they rede [advise],
And wait not for her husband's death;
The best to do in all such thing
Were to leave off in the beginning,
Before that sight surprised be,
With sweet service and great beauty . . .
With fair resemblance of sweet loving,
With comeliness of color clear,
With blytheness of her laughing cheer,
With handsomeness of fair fashion,
With pleasingness of perfect person—
Such are the perilous mirrors
Enticing young men to amours.

After this we have a description of the Seven Ages of Man, from which, or from a similar source, Shakespeare probably derived the celebrated but hackneyed speech of Jacques in *As You Like It*, beginning "All the world's a stage." Infancy, there summed up in the immortal line

The infant mewling and puking in the nurse's arms—

is here described as the first age, lasting to three years old, during which time the child thinks only of meat and drink and sleep, and does little but laugh and cry for joy or care. Boyhood, described by Shakespere as:

The whining schoolboy, with his satchel,
And shining morning face, creeping like snail
Unwillingly to school—

is divided in *Ratis Raving* into childhood, lasting from three

to seven, and boyhood, from seven to fifteen. In the second age, that of childhood, the child will play all day:

> To make a white horse of a wand,
> Of broken bread a ship sailing,
> Of ragwort stalk a burly spear,
> And of a sedge [rush] a sword of war,
> A comely lady of a clout,
> And be right busy thereabout
> To deck it prettily with flowers,
> And love the doll and her paramours.

From all of which we gather children had fewer toys and more imagination then than now, and were probably much happier with make-believe swords and spears and horses and ships of bread than clock-work engines and toy-motors make them. In the third age our writer says the reason springs up, and should be carefully tended, for it is young and weak, and does not prevent the child from playing at ball, or chess, or catch-play, or dice, which last he cautions his son to have nothing to do with.

The age which Shakespere assigns to the "lover sighing like furnace" the author of *Ratis Raving* calls the fourth, and places it between the ages of fifteen and thirty, when, he says, personal beauty and bodily strength are in their prime. Women value beauty more than men, and some women use paint on their faces; but real beauty is natural; nevertheless it soon fades, and so the son is counseled to cultivate goodness, which will last as long as he,

> And afterwards when thou art dead,
> It will be lasting in thy stead.

At this age he will show whether his inclinations are toward virtue or vice; and he must be on his guard against covetousness, a vice which increases with age. Now he will be subject to great temptations and, unless restrained by grace, will be in great peril. It is a time when men are not much disturbed by losses, hoping to recoup themselves:

This age is jolly, proud, and gay,
And loves well aye new array.

The fifth age, which lasts from the thirtieth to the fiftieth year, includes Shakespere's "soldier bearded like the pard," and his justice "with eyes severe," and "reaches the perfection of reason and discretion." The judgment is now matured, or should be, unless time has been ill-spent; but it is sometimes a prey to envy, of which the father gives his son an example, but in such a way that he shall not know to whom he is alluding. He is warned to remember that the wiser men are the more godly should they be, but often knowledge is turned to bad account "and godliness is all forgot;" while some men forget to trust in God, and others are revengeful, they shall be punished with the retributive justice of Almighty God.

This age can travail best endure,
And win worship and great honor,

and it is a happy time of life:

For it has part of good youth [ed]
And of great age it has no dread.
These thirty years are sure to commend,
For they are good at either end.
The next age as I can ken,
From fifty to three-score-and-ten,
Or to four score of years fully:
And now there happens few of they.

This is the age of Shakespere's "lean and slippered pantaloon;" our author says it is a covetous, listless age, and few live beyond it; but old men should, as David says, be holy, and they should eschew covetousness:

This age should stable be alway,
And love earnest more than play. . . .
It loves furred clothes wide,
And has despite at cost, and pride.

The "last scene of all," the seventh age, is from eighty

years on, and has little pleasure in it; it is second childhood, but it is worse than youth, since it cannot improve; it has forgotten everything; all its knowledge has passed away; it is changeable like children; indeed our author says in other words that it is "sans teeth, sans eyes, sans taste, sans everything."

The author concludes this first part of his treatise with a prayer that he may come to the happiness of heaven.

The second book contains a short treatise of 480 lines on "The Folly of Fools and the Virtues of Wise Men," and opens by saying that, as in olden times men studied to teach the ignorant, so should they now, for it is a grievous sin to hoard knowledge.

> Since wisemen before our days
> Studied in prophecies and laws,
> In sundry science of clergy,
> Chronicles, romance, and history;
> Made divers compilations
> After their inclinations;
> Some of miracles and holiness,
> Some of conquest and riches,
> Some of heraldry and honors,
> Some of love and paramours,
> Some of pleasures and delight,
> Each after their appetite:
> For to remain after their days
> To teach unlettered folk always.

The above list shows that our Scotch friend was very well acquainted with the literature of his time, for he sums it up very cleverly. He was a very shrewd old gentleman; for he goes on to show that wise men do not invent new knowledge, they do but restore it; and though we wonder what he would say to wireless telegraphy, radium, the electrification of underground railways, etc., we recognize that there is a great deal of truth in his theory, and much humility.

Men should not ween that their prudence
Could make new wisdom, nor science,
Nor make new wit that never had been
Taught before our time, or seen.
When men make books, trust verily
They do but open the earth newly,
As laborers do, tilling their land—
Which long before had been restand[ing]—
And nought renew; but such-like corn
There comes again, as grew before;
So do masters that science teach;
And clerks that to the people preach—
Look in their books and take out seeds,
The Word of God, which souls feeds.

He then goes on to dilate on the virtues of wise men at some length; but as he is rather more entertaining, and equally edifying, when he describes fools and their folly, we shall pass on to them; for, as he wisely says, it is good to hear about them; in order to beware of them. The chief mark of a fool is, he says, ignorance, and after that negligence; both of which vices dislike wisdom and will not listen to good counsel. Fools strike up sudden acquaintanceships, and will claim cousinship with strangers; and pretend quickly to be on friendly terms, to make men believe they are of kindly disposition. The next touches are very delightful:

They would have everything they see,
And ever say, give me, give me,
With mickle language but measure,
Smirking on every creature. . . .
Wisemen delight them ever in wit,
And fools hate nothing more nor it.
The folly of fools they had rather hear
Than go to the preaching of a friar.
They hate no thing more bitterly
Than wise men and their company.
For idleness they never work:
They come not over oft to kirk.

When wise men draw them to good works,
Then are they sick, or their head aches.

They get up late and delight in plays and wantonness; they have nothing to advise; nevertheless uninvited they go to council; they take pleasure in doing harm, and "make great oaths for little things; they dread not God's judgment," and are vain in themselves and despise others. They find fault and judge hastily of others, quarrel readily, and borrow and buy on credit, and do not pay their debts.

Their poor friends they will not ken,
But claim kin with mighty men;
Of poor folks they have no pity,
But scorn them where they them see.
They ween themselves wisest of all,
And other folks, fools they call.
They are ever reckless in their deed,
And fail ever their friend in need.

They are hasty-tempered and fiery, presumptuous, correcting even their superiors, careless whom they displease:

But at last they fail all;
Their folly takes a sudden fall;
When they ween to stand their best,
Their fortune fails them as tempest.

The last chapter of the third book is called "The Virtues of Good Women," which in many ways is very like another old treatise "How the Good Wife taught her Daughter," but, excellent as much of the advice given in these old works is, it will not appeal to the twentieth-century woman.

"The Virtues of Good Women" opens by showing how women are held dear, and what bad manners and vices "fool women and shrews have;" and warns men to consider how tender a thing is a woman's honor, how easily broken, just as "fairest rose takes soonest fading;" therefore should women strive—

Full of piety and humility
And little of language for to be.

They must not gossip, but should "give other folks good words behind their backs," and never listen to scandal; they are not to be proud or over-delicate or assuming, but respectful and obedient; not outrageous in dress but to wear plain clothes:

Not over costly, not sumptuous,
To make others of her envious.
And though she be clad honestly,
Desire not to be seen forthi [therefore].
To show her proud that men may see
Is pride, vainglory, and vanity;
But even with fear and shamefulness [modesty]
She should draw to the lowest place,
And rather lower place to take,
Nor from her place be put aback;
God does honor to lowliness,
When pride is punished in every place,
Which in women is most to blame,
For after pride oft follows shame.

Times are so changed since this treatise was written that much of it applies now only to uneducated women of the working-class, who are exposed to a different class of temptations, and are accustomed to lead hard lives. For instance, women are told not to be lazy, nor even "over-clean" on work-days; nor are they to have delicate foods or "drinks delicious;" nor to be long gone on errands, but to think of the work to be done at home, and they are not to go out alone:

Go not alone on her errand,
Take child or maiden in her hand;
It is no point of honesty
A good woman alone to be,
In company of many an one,
And much less with one alone;
It is no point of good wisdom;
For no man will the good presume.

Young girls are to be kept very far from evil company, as indeed are all women, and not to be allowed to see wicked ways, for what the eye does not see the heart does not yearn for:

> For fool women are so smytable,
> And to all wicked vices able.

Our author has a very low opinion of the gentler half of creation, and would have girls very strictly brought up, "with great awing, in teaching with a good mistress," who is to chastise them while they are children, for when older they cannot be corrected; and parents who neglect their children are much to be blamed, and will themselves be punished.

Girls are to be married young, and their parents are not to postpone their settlement in life in the hope of getting them rich husbands.

Women are not to paint their faces, for this is mere giddiness and vanity:

> Shame is to-day be white and red,
> And on the morn faded as a weed;
> But keep the hue of her nature:
> For such fairness shall longest dure.

They are to be prayerful and should hear Mass on holidays:

> And o'er all things keep her in kirk,
> To look behind, to laugh, or smirk;
> And after none on the holy day,
> Either pray or play at honest play,
> To read books or learn weaving—
> Be occupied ever in some thing.

They should choose wise companions, and imitate the worthiest, and be circumspect, for people then, as now, will not conceal indiscreet behavior; they must not indulge in hatred, but must be very charitable; and, though women love to rule and "covet the mastery," "and never would corrected be," "nor yet reproved in no degree," they must be obedient.

The book concludes as follows:

> And here I pray ye readers all,
> And all ye hearers great and small,
> That aye, when that they on it look,
> They pray for him that made the book;
> And for all Christian men and me,
> Amen, amen, for charity.

Thus ends *Ratis Raving*. But at the end of the volume is printed in prose a collection of sayings on the "Virtues of the Mass" from the writings of the Saints. They are so beautiful that we select a few for quotation.

St. Bernard says that, "It is more speedful, needful, and profitable to a man's soul to hear Mass, with clean heart and good devotion, than to give for the love of God the fee of so much land, as a man may step over while Mass is being said."

St. Jerome says: "To hear Mass with a clean heart and good devotion makes the souls that he prays for feel no pain in purgatory while that Mass is being said."

St. Augustine says that "for all the time a person be at Mass he ages not, but holds himself in the same youth he was in when he came to Mass." Again he says that "the day that a man sees God's Body and makes prayers to Him devoutly, he shall not that day lose his sight." Again he says, "the day a man hears Mass with clean heart and good devotion he shall not die a sudden death." Again he says "the good angel that keeps a man's soul counts up and writes down all the steps he makes to the Mass and for all of them God will reward him or her."

DARLEY DALE.

Analecta.

E S. CONGREGATIONE RITUUM.

I.

DECRETUM S. RITUUM CONGREGATIONIS AD ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE ORDINARIOS DE EDITIONE TYPICA VATICANA "GRADUALIS ROMANI."

Postquam Sanctissimus Dominus Noster Pius Papa X *Motu proprio* diei XXII Novembris MCMIII sacram musicen reformari mandavit; ut coeptum opus, qua par est ratione, absolveretur, decrevit *Motu proprio* diei XXV Aprilis MCMIV ut *typica* Editio librorum cantum Gregorianum continentium in vulgus prodiret typis Vaticanis: qua Editione antiquo usu recepti Ecclesiae concentus pristinae integritati ac puritati redderentur, in eum potissimum finem, ut Romanae Ecclesiae ceterisque Romani ritus Ecclesiis communem liturgicorum concentuum probatum textum suppeditaret.

Quare iuxta hanc Summi Pontificis voluntatem, typica editio *Gradualis Romani*, numeris omnibus feliciter absoluta, modo in lucem prodit.

Quoniam vero ad Rmos locorum Ordinarios pertinet eiusmodi Gradualis usum ac diffusionem promovere ac regere apud Clerum et Populum sibi commissos; Sacra Rituum Con-

gregatio, de mandato Sanctissimi Domini Nostri, animadvertendas proponit iisdem Rmis Ordinariis normas et mandata praecipua circa huiusce typicae Editionis introductionem, eiusque novas typographicas impressiones, quae fiant ab Editoribus, facultate impetrata ab Apostolica Sede, scilicet Decreta huius S. Congregationis d. d. XI et XIV Augusti MCMV, XIV Februarii MCMVI, et VII Augusti MCMVII.

Porro e prima eiusmodi documentorum colligitur 1° Vaticanam editionem Gradualis, vel quamlibet aliam quae legitime statisque sub conditionibus eamdem typicam referat, substitui debere editionibus, quae modo adhibeantur: itemque 2° ad Rmos Ordinarios pertinere munus efficiendi ut suae cuiusque dioecesis Propria sic restaurentur, ut conformia reddantur Gregorianis concentibus typicae Vaticanae Editionis.

Per novissimum decretum hic et nunc ita praescribitur usus huius Gradualis, ut quibuslibet editionibus (minime excepta, quae *Medicea* vocatur) huc usque adhibitis, quamprimum substituenda sit Editio Vaticana, vel eius legitime peracta nova impressio: ideoque ceterae Gradualis editiones a typica discrepantes, rursus imprimi nequeunt, multoque minus a Rmis Ordinariis approbari. Quae vero, antequam integra typica Gradualis editio prodiret, benignae datae fuerint concessiones, nullimode prorsus contra memoratas universales praescriptiones debent praevalere.

Denique ad cantus traditionalis instaurationem facilius exsequendam, praeterquamquod iuverit (adiuvante *Commissione* uti vocant dioecesana) animos adiicere eorum quotquot Summi Pontificis menti ac beneplacito libenter cupiant respondere, nil procul dubio magis efficax erit, quam si vigilantissime intendant Rmi Ordinarii, ut executio sacrorum concentuum in Cathedralibus et potioribus Ecclesiis adeo fiat plena ac perfecta, ut forma et exemplar ceteris habeatur.

Oportet insuper, ut qui ad *Cantoris* officium eliguntur, congruis dotibus revera sint praediti et superato idoneitatis periculo probati, quod multo magis dici debet de chori Magistro seu de *Praefecto musicae* uti aiunt, qui necessaria polleat auctoritate ad suum implendum officium iuxta Summi Ponti-

ficis praecepta de musica sacra et cantu Gregoriano instaurandis.

Voluit autem Sanctitas Sua praesens Decretum a Sacra Rituum Congregatione expediri, et Reverendissimis Archiepiscopis, Episcopis aliisque locorum Ordinariis notum fieri; contrariis non obstantibus quibuscumque, etiam speciali mentione digni. Die VII Aprilis MCMVIII.

S. Card. CRETONI, S. C. R., *Praef.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

II.

DE NOVA QUADAM CUSTODIA SS. SACRAMENTI.

Quum a Sacrorum Rituum Congregatione expostularetur, an sit commendandum tabernaculum ad Sanctissimum Eucharistiae Sacramentum asservandum, ab artificibus "The Rauwald Ecclesiastical Art Mfg. Co." ita confectum ut idem tabernaculum quidem sit fixum, ostium vero semicirculare globulis impositum sine cardinibus aperiendo et claudendo volvatur, Sacra Rituum Congregatio, die 1 Aprilis nuper elapsi, respondit negotium spectare ad ipsos locorum Ordinarios.

Quo vero securius procedat in approbando eiusmodi tabernaculum R.mus D.nus Augustinus Schinner, Episcopus Superiorensis, ab eadem Sacra Rituum Congregatione reverenter expetivit, an satisfaciat regulis liturgicis descripta forma ostii semicircularis, quod globulis impositum sine cardinibus volvitur, ita ut ex hac parte nihil obstet quominus ab Episcopo Sacerdotibus commendetur, vel debeat tabernaculum instrui ostio vel ianuis, quae cardinibus adhaereant, atque ita volvantur.

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito Commissionis Liturgicae suffragio, propositae quaestioni ita respondere censuit: In casu, per se nihil obstare, de cetero ad R.mum Episcopum.

Atque ita rescripsit, die 8 Maii 1908.

S. Card. CRETONI, *Praefectus.*

III.

INDULTUM QUO B. D. SACERDOTI PERMITTITUR CELEBRARE MISSAM, BRACHIO DEXTERO A QUATUOR ANNIS AMPUTATO.

B... D... sacerdos in dioec. C... degens ad pedes Sanctitatis Vestrae humiliter provolutus, exponit sibi, a quatuor annis Sacerdoti, amputatum fuisse, ob morbum, brachium dexterum. Nunc vero enixis precibus implorat ut Indultum apostolicum tribuatur quo sacrosanctum Missae sacrificium celebrare possit, ne diutius ab hac spirituali consolatione privetur.

Sanctissimus Dominus noster Pius Papa X, referente me infrascripto Cardinale S. Rituum Congregationi Praefecto, attentis expositis ac praesertim commendationis officio R.mi Ordinarii Archidioecesis C. preces remisit prudenti ipsius R.mi Ordinarii arbitrio, ut postquam ex praehabito experimento coram coeremoniarum magistro, de debita ac reverente Missae celebratione iudicaverit eidem nomine et auctoritate Sanctae Sedis, suprascripto Oratori permittat in aliquo privato sacello sacrosanctum Missae sacrificium celebrare, cum adsistentia alterius Sacerdotis superpelliceo induti. Contrariis non obstantibus quibuscumque.

Die 8 Aprilis 1908.

S. Card. CRETONI, *Praef.*

E SACRA CONGREGATIONE INDULGENTIARUM.

INDULGENTIA 100 D. CONCEDITUR ORANTIBUS PRO PECCATORIBUS MORIBUNDIS.

Ex audientia SS.mi, die 26 Octobris 1907.

SS.mus D. Noster Pius PP. X sacerdotibus Sacrum litantibus, nec non universis christifidelibus missae sacrificio adstantibus, qui peccatores totius mundi *tunc temporis in agonia positos, et eodem die morituros*, pie Deo commendaverint, indulgentiam centum dierum, defunctis quoque applicabilem, benigne concessit. Praesenti in perpetuo valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. C. Indulgentiis Sacrisque Reliquiis praepositae, die 10 Decembris 1907.

S. Card. CRETONI, Praef.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents for the month are:

S. Congregation of Rites:

1. Publishes a decree concerning the now completed typical Vatican edition of the Roman Gradual. The decree reminds the Ordinaries that it belongs to them to promote and spread and regulate the use of this Gradual among their clergy and people. This typical edition of the Gradual, or a legitimate reprint thereof, is to replace any editions which may now be in use. The Ordinaries are to provide for the restoration of the *Propria* of their respective dioceses in such fashion as to make them conform to the Gregorian chants of the typical Vatican edition.

2. Replies to the Right Reverend Bishop of Superior, Wisconsin, that there is nothing *per se* in the make of a certain tabernacle to prevent its approval by the Ordinary. The question was suggested by the fact that the door of the particular tabernacle is not hung on hinges, but is a semicircular one borne on small balls as it swings open or shut.

3. Indult is granted to a certain priest who has lost his right arm, to say Mass, in a private chapel, and with the assistance of another priest vested in surplice.

S. Congregation of Indulgences: An indulgence of a hundred days, applicable to the holy souls, is granted to priests who, when saying Mass, or the faithful who, when assisting at Mass, commend to the mercy of God all who are *at that time in their death agony, and who shall die on that day.*

COMMUNION TO CHRONIC INVALIDS NOT FASTING.

Qu. In the February number of the Ecclesiastical Review, 1907, I find it stated that "persons who have been ill for a month or longer without any definite hope of speedy recovery may, with the advice of their confessor, receive Holy Communion after partaking of some liquid food." This leads me to ask whether the word "decumberent" occurring in the decree is to be

interpreted in a *strict* or a *wide* sense. In other words, may a chronic invalid, unable to fast, be allowed to communicate if he is not confined to *bed*, but only to the *house?* Again, may a chronic invalid be permitted to receive Holy Communion who, unable to fast by reason of medicine, can, at rare intervals, *cum gravi incommodo*, just manage to get to church? The latter case is a practical one during the Easter-duty season. M. B.

Resp. The first of the two questions here proposed was answered in the affirmative, after consultation with Pope Pius X, by the S. Congregation of the Council, on 25 March, 1907. On that date the S. Congregation interpreted its own decree of 7 December, 1906, in which the word "decumberent," about which our correspondent asks, occurred. This authoritative interpretation declares that "decumberent" includes not only those chronic invalids who are actually bedridden, but likewise both those who, in the opinion of the attending physician, are still unable to maintain the natural fast, yet cannot lie down, and those who are permitted to be up for a while every day. The text of the decree is as follows:

Proposito in S. Congregatione dubio: An nomine infirmorum qui in mense decumbunt, et idcirco juxta Decretum 7 Dec. 1906 S. Eucharistiam non jejuni sumere possunt, intelliguntur solummodo infirmi qui in lecto decumbunt, an potius comprehenduntur quoque qui quamvis gravi morbo correpti et ex medici judicio naturale jejunium servare non valentes, nihilominus in lecto decumbere non possunt aut ex eo aliquibus horis diei surgere queunt.

Eadem S. Congregatio diei 6 Martii 1907 respondendum censuit: *Comprehendi facto verbo cum Sanctissimo ad cautelam.*

The above was confirmed and ordered to be published by the Holy Father on the 25 March, 1907.

The second of the above questions is proposed in such general terms that it is impossible to give a categorical answer to it. It all depends on what is the period that is supposed to elapse between the "rare intervals." Some might consider, say, even less than a month to be a rare interval in this connexion, just as some others might reckon a not very severe

headache a "grave incommodum." The prudent confessor will be guided in his solution of these difficulties by the circumstances surrounding the new legislation in question as well as by the pertinent general discipline of the Church. Above all, he should remember that the two decrees referred to above were occasioned by the present Holy Father's exhortation to us to encourage frequent and even daily Holy Communion by the general body of the faithful. Then it was that the question arose regarding those invalids who cannot easily keep the fast prescribed for Communion, but who are not in danger of death, and therefore, not being subjects for the reception of the Blessed Sacrament as Viaticum, are not dispensed from the fast. Could not something be done in mitigation of their disability? Assuredly, there can, replied the Holy See, through the S. Congregation of the Council, on 7 December, 1907, and thereupon it decided that persons who have been taken down by serious illness for a month, and of whose early recovery there is no definite expectation, may, even after having taken some *liquid food,* by the advice of their confessor receive Holy Communion; that is, in the case of chronic invalids who reside in religious institutions where the Blessed Sacrament is reserved, or where Mass is periodically celebrated in their private chapels, they are allowed, after taking some liquid refreshment, to receive Holy Communion *twice a week*; and in the case of others, *twice a month.* Next came the very question which our correspondent is now asking, and in reply to which we have been able to quote the S. Congregation's own interpretation.

An exception, therefore, has been introduced into the strict discipline of the Church respecting the fast prescribed for Communion, for the class of *infirmi* described above. Formerly, when they received Holy Communion, it was necessary to do so at or about the hour of midnight. Now when they are honestly disabled from fasting from liquid food or medicine during the early morning hours, they are allowed, not fasting, to receive Holy Communion at some suitable hour in the morning, under the limitations stated.

CATHOLIC LAWYERS IN DIVORCE CASES.

Qu. As I cannot find any satisfactory solution of the following difficulties, will you please answer them, or kindly refer me to some source where the solution may be found.

1. May a Catholic lawyer plead for a divorce when he knows that the marriage is valid?

2. May he plead for a divorce for Catholics who insist upon it?

Resp. From the Decree of the Holy Office, given 19 December, 1860, in answer to the Bishop of Southwark, it is clear that in England an advocate may undertake a case where there is question of judicial separation between husband and wife. And since the conditions that obtain here are the same, generally speaking, as in England, it may be inferred that the decree is equally applicable in the United States. Even in an action for divorce in a civil court, a Catholic lawyer may defend the action against the plaintiff. If the marriage has already been pronounced null and void by competent ecclesiastical authority a Catholic advocate may impugn its validity in the civil courts. Moreover, for just reasons, as, for example, to obtain a variation in the marriage settlement, or to prevent the necessity of having to maintain a bastard child, a Catholic lawyer may petition for a divorce in the civil court, not indeed with the intention of enabling his client to marry again while his spouse is still living, but with a view to obtaining the civil effects of divorce in the civil tribunal. This opinion at any rate is defended by many good theologians. The reason is because marriage is neither contracted nor dissolved before the civil authority. In the formalities prescribed for marriage by civil law there is only question of the civil authority taking cognizance of who are married and of the effects which flow therefrom. We would refer the reader to the recently published English *Manual of Moral Theology* (reviewed elsewhere in these pages).

GENERAL ABSOLUTION "PRO VIVIS".

Editor, THE ECCLESIASTICAL REVIEW.

In the May number of the ECCLESIASTICAL REVIEW an inquirer is puzzled over the following passage in *Benziger's Diary*, p. 82:

"The plenary indulgences granted at the General Absolution may be applied to the *living* as well as the *departed*." He suspects that the writer of the above has made a mistake, because he had "never heard of an indulgence being applicable vicariously to the living."

You answer him that the statement in *Benziger's Diary* is correct and corresponds to a decision of the Sacred Congregation of Indulgences, 22 August, 1906.

Permit me to say that both the inquirer and the informant have been deceived by that innocent expression "pro vivis." *Benziger's Diary* is correct, viz.: "the plenary indulgences attached to the General Absolution may be applied to the *living* as well as the *departed*," but your inquirer is wrong in interpreting these words by adding "vicariously." There is a great difference between saying, "the General Absolution may be applied to the living," i. e. the living may gain it for themselves, and "the General Absolution may be applied to the living vicariously," i. e. one living person may gain it for another living person.

The words "pro vivis" in the language of the Sacred Congregation are merely used to distinguish indulgences that may be gained by the faithful for themselves from those indulgences that may be applied "pro defunctis." Such and no other meaning can be attached to the expressions according to the usage of the Sacred Congregation.

In fact, the contrary is against all tradition and the constant practice of the Church. So far not a single indulgence is recorded as having been granted by the Pope to be applied "vicariously," as your inquirer says, to the living.

Although, according to the theologians, the Sovereign Pontiff, as dispenser of the treasures of the Church, could grant such an indulgence, yet it must be remembered that the indulgences for the living are applied *per modum absolutionis*, requiring jurisdiction—not merely *per modum suffragii*, as in the case of indulgences for the departed.

Moreover, it is hardly probable that the Holy Father will ever grant such indulgences, thus giving a kind of universal jurisdiction to all the faithful; for, since the Church has made it so easy for all to gain indulgences, it would almost appear to be fostering negligence and wasting the spiritual treasures of the Church if the contrary practice were adopted. At any rate, it is plain that such a departure from the common usage of the Church could only be introduced by means of a special Brief and not through

an ordinary concession by the Sacred Congregation, which always grants indulgences *in forma solita* and *debitis conditionibus*, unless specially mentioned otherwise.

Therefore, also, the informant in your columns was misled by that expression "pro vivis" in the interpretation of the Indult granted in response to a request by the Procurator General of the Friars Minor, Fr. Bonaventure Marrani, to the S. Congregation of Indulgences, and confirmed by Pius X, 22 August, 1906.

The concession reads as follows: "Indulta seu Gratias: Ut Indulgentia Plenaria, Absolutioni Generali certis per annum diebus impertiendae Religiosis ac Monialibus ejusdem Ordinis adnexa, *non solum pro Defunctis, ut Auctores tenent, sed etiam pro Vivis applicari possit.*"

"It is quite true," you say in your columns, "that this is a most unusual concession." Indeed, it would be, *if* it were true. But the fact is, that "pro vivis" in the Indult has no other meaning than the one explained above, i. e. the plenary indulgence attached to the General Absolution may be gained by the said Religious and Nuns for themselves also, and not only "pro Defunctis, ut Auctores tenent."

This will become more apparent if we consider the motive of the above request. The petition was addressed to the Sacred Congregation of Indulgences by the Procurator-General of the Friars Minor in order to remove an uncertainty as to the efficacy of the General Absolution, which, together with many other spiritual favors, was a concession by Leo X. However, Paul V, by the bull "Romanus Pontifex," recalled all personal indulgences granted to Religious Orders, except those that had been given "pro Defunctis." From that time on it became the common opinion of the authors that the indulgence connected with the General Absolution could only be applied for the faithful departed. That is why we read in the Indult "ut Auctores tenent." In order to dispel whatever doubts there may have been on the subject, and, if necessary, to obtain a new concession, the Procurator-General made the above request, to the effect that now the plenary indulgence attached to the General Absolution may be gained by the Religious for themselves as well as for the poor souls.

The Procurator-General himself, when questioned by the writer, stated emphatically that he had no idea whatever of obtaining a favor contrary to the universal practice of the Church, and it would be erroneous to give any such interpretation to the decree.

His declaration thus leaves no further room for doubt on the matter.

Although at first sight the words "pro vivis" may be understood as you interpreted them, yet in favors granted by the Curia the Regula Juris 21 in VI must always be observed: "In generali concessione non veniunt ea, quae quis non esset verisimiliter concessurus." H. S., O.F.M.

BINATION WITHOUT SUFFICIENT REASON.

Qu. Is it enough to have the permission of the Ordinary, given in general terms, to a priest on the mission, to sanction his saying two Masses on any Sunday or holiday of obligation, either in his own church or in any other where there seems to be a call for it? If there is a visiting priest at the house who could supply a parish Mass, but prefers to say Mass privately at a convenient hour or in a neighboring chapel, can the local priest still use the privilege of bination? I know it is difficult to specify the answer for every case, since the visiting priest may be delicate and have to put himself to great or unaccustomed inconvenience by saying an early Mass or singing a late Mass; but I should like a statement of the moral principle on which the right to say two Masses on the same day is given to a priest.

Resp. The chief reason for permitting the repeated celebration of the Holy Mysteries on the same day by the same priest is to accommodate a considerable (*magna pars*) number of the faithful who are bound to fulfill the precept of hearing Mass, and cannot do so either because they live at too great a distance from another church, or because the church which they attend is not large enough to accommodate those who would attend. Where such reason does not exist, bination is not permissible.[1]

From this follows the principle that the Ordinary is not at liberty to grant the habitual privilege of duplicating when there are other means of supplying the requisite need of having Mass said by another priest.[2]

Circumstances must of course determine whether a priest

[1] Cf. Bened. XIV, De S. Sacrif., II, p. 4, sect. 2. Instruct. S. C. de Prop. Fid., 24 Maii, 1870.

[2] See Bouix, *De Parocho*, P. IV, C. 6, 8. *Acta S. S.*, I, 50; VI, 546, 566; IX, 230; XIII, 340.

who happens to be in the house, may be considered available for the Mass. If he is delicate, fatigued, or even likely to become disagreeable by having an unexpected and unmerited burden put upon him, a host may be legitimately excused from coercing him into service.

THE ORIGINATOR OF THE CONFRATERNITY OF THE HOLY FAMILY.

Qu. Can you tell your readers who is the founder of the Society or Confraternity of the Holy Family? I am told by one authority that the Union owes its origin to a Jesuit Father, P. Francoz, who originated the first confraternity at Lyons in France. Another tells me that it was founded in Liége, Belgium, by a Redemptorist Father. Recently I read of a "Genossenschaft der heiligen Familie," first founded in Eupen (Germany), by a saintly nun, under the direction of a secular priest. Which of these is the authorized society of the Holy Family to which Leo XIII gave canonical approbation, with indulgences and certain privileges to parishes where the Confraternity is introduced?

Resp. The Society of the Holy Family, canonically approved and endowed with indulgences and other privileges by Leo XIII, 14 June, 1892, was called into organized existence by the Jesuit Father, P. Francoz, in 1861, at Lyons, France. Its chief centre is in Rome, with regular local directors for each diocese, and registers of membership in each parish. The duties are daily prescribed prayer before a picture of the Holy Family.

There is another Society somewhat older, with a similar name and purpose, which is likewise recognized as a confraternity with special indulgences, and the chief centre of which is at the Redemptorist College in Liége, Belgium. Although it has a large membership in all parts of the world, it is active mainly in Belgium and France.

Besides these associations of a parish character, there exists a large number of religious societies (tertians) of men and women who pursue missionary aims, and who take their title either from the Holy Family, whose virtues they propose to themselves as a model of community life, or else they work for the purifying and uplifting of the family through the educa-

tion of the young. Of this character is the Congregation founded by Mother Elizabeth at Eupen, the principal house of which is now at Louvain in Belgium. The object of the institute is chiefly the care of the sick and the education of the young. Similar corporations are the Brothers of the Holy Family, founded in 1827 at Hauteville (France); the Missionaries of the Holy Family, established in 1878 at Lugo (Spain); the Ladies of the Holy Family at Thielt (Holland); the Union of the Holy Family, founded by P. Noailles, in 1820, and as widely propagated almost as the Liége confraternity.

INTRODUCTION OF BAPTISM BY SPRINKLING OR POURING.

Qu. Several of your readers would be very grateful to you for a word or two anent the origin of the practice of sprinkling and pouring as modes of Baptism. L. B. J.

Resp. We have no certain knowledge of the actual introduction into the Church of the practices mentioned by our correspondent. In the case of the sick and dying, immersion being impossible, one of the other modes was necessarily employed. This came to be so well recognized that baptism by sprinkling or pouring of the water received the name of "baptism of the sick" (*baptismus clinicorum*). St. Cyprian declares this baptism to be valid, in his Seventy-sixth Epistle. The very circumstances under which St. Paul baptized his jailer and all his household seem to preclude the use of the immersion method of baptism. Moreover, the acts of the early martyrs frequently refer to baptizing in prisons, where the baptism was certainly administered by sprinkling or pouring the water. Our correspondent will find a further development of the above statement in the *Catholic Encyclopedia* (art. Baptism). It is a pleasure to add, in this connexion, that the pages of the *Encyclopedia*, in the three volumes already published and in the others that are preparing for publication, are destined to furnish English-speaking Catholics with a ready and safe reference source for innumerable questions of historical and doctrinal as well as philosophical and general Catholic import.

Criticisms and Notes.

MANUAL OF A MORAL THEOLOGY FOR ENGLISH-SPEAKING COUNTRIES. By the Rev. Thomas Slater, S.J. With Notes on American Legislation by the Rev. Michael Martin, S.J. Vol. I. Pp. 668. New York, Cincinnati, Chicago: Benziger Brothers. 1908.

We have here the result of the first adequate attempt to present the complete system of Moral Theology in the English language. The question as to the feasibility of satisfactorily conveying the Church's philosophy through an English medium was fairly answered by the well-known Stonyhurst Series of volumes. The same question as regards Dogmatic Theology was equally well solved by Father Hunter's *Outlines* and by Wilhelm and Scannell's *Manual*.

Excepting, however, the latter work, the others just mentioned have been more popular than systematic, more literary than technical in the presentation of their respective subjects. Nevertheless, they are highly useful introductory media and supplementary auxiliaries. The difficulty of Anglicizing scholastic terms is not the only one which has probably so long delayed the attempt to write a Moral Theology in English. There is much in this department of the priest's training and guidance that is so exclusively technical and professional that it has been questioned whether its exposition in the vernacular should be judged altogether desirable, and whether those whose duty it is to possess such information cannot acquire it equally well through the Latin, while those who have no call to such knowledge will be better off by not having it under easy vision. Moreover, apart from the delicacy of some of its details, Moral Theology is, on the whole, seemingly at least, so peculiarly casuistical in its method that its true meaning and value are liable to be misunderstood except by those who are obliged to master and apply it in the treatment of human souls. We are not concerned here with analyzing these difficulties. They are not quite answered, it need hardly be said, by appealing to the fact that moral theologies have long since been multiplied in the other modern languages—German, French, Italian, Spanish. The English tongue and those who use it differ widely from the Continental languages and peoples. On the other hand, obvious good can be reaped from an English text-book on

the subject, while the grounds alleged against its existence are *per accidens* and based not on rational use but irrational abuse.

It remains for us, therefore, simply to indicate the salient characteristics of the present *fait accompli*. The field here covered comprises the matter usually contained in the "Tracts" on human acts, conscience, law, sin, the theological virtues, the decalogue, contracts, the commandments of the Church, the duties attached to particular states and offices. From this we may infer that the second volume when published will embrace the remaining territory—the Sacraments and ecclesiastical penalties. In developing the material the author has fairly succeeded in pursuing a happy mean between the technical mechanism of a text-book—principle, application, conclusion, etc.—so indispensable to the student of the Latin manuals, but so ungraceful to the modern eye—on the one hand, and the discursive popular mode of treatment on the other. This is, of course, as it should be. If the book were designed to take the place of the Latin compend one would desiderate a fuller and more technical development; while if it were to be a mere reading book, something more rhetorical were desirable. As a fact, it meets entirely neither of these extreme purposes. As introductory and auxiliary to the seminarian's professional training, as supplementary to the priest's theological reading, as enabling one who is fairly acquainted with the subject easily to review it and, especially, by reason of the visualizing power in which the vernacular usually surpasses a foreign tongue, to clarify and familiarize the matter, the work is unquestionably serviceable. Although primarily intended for Catholic students and priests, the book, it may also be hoped, will be useful to non-Catholics—especially the Anglican clergy who, having of late years attempted to introduce the practice of confession amongst their people, are sadly at a loss for some medium of self-instruction and guidance. Unfamiliar as they often are with scholastic Latin, and having at their command in English only imperfect excerpts or compends drawn by their professors from Catholic writers, they will welcome the present superior manual. May we not cherish the hope that its perusal will convince them that only to those who can trace their lineage to Blessed Peter, and who alone possess the power to forgive sin in the name of Christ, has been granted the power which is justifiably directed in its exercise by the principles and deductions of Moral Theology?

We signalized above two special difficulties to which an undertaking of this kind is subject; the one inherent in the language, the other in portions of the subject-matter. The latter the author has prudently solved by giving the most delicate questions in Latin. The whole of such matter, however, is comprised within very few pages. As regards the language, the style is clear and fairly idiomatic English, so that a reader even though unacquainted with Latin will find little or no difficulty in understanding the text. It may be that the uninitiated might be puzzled to see why an act done through *fear* should be called *absolutely* voluntary (p. 23); while an "honest" action (pp. 44 and 53) might not mean to him quite the same as it does to the scholastic; and he might think that if a "very austere father threatened his daughter with the loss of home" (p. 38), the daughter would be troubled with more than *reverential* fear. But these are petty details, hardly deserving notice. In the interest, however, of accuracy, so desirable in a work of this kind, we would call attention to a few points about which one might have some scruple. Speaking of human acts, the author says that "*spontaneous* or *reflex* actions are the immediate result of sense excitation *without the intervention of consciousness*" (p. 22). It may be noted that the non-intervention of consciousness does not differentiate spontaneous actions. There are spontaneous movements—which the author seems to identify with reflex—that are quite conscious, such as *motus primo primi* and *primi*, for instance.

The statement that "the rule of conduct for evolutionary ethics is the survival of the fittest" (p. 41) looks to be somewhat offhand. An evolutionary ethician would probably agree that by following his rule—utility for vital development—the fittest organisms will result and will survive, but he would hardly allow that the survival of the fittest is his rule of conduct. There seems to be a transposition of terms respecting the true norm of morality. The "fundamental" rule is declared to be "man's moral nature," and the "formal" (*objective*, as distinguished from human reason, which is the *subjective*) rule is said to be "the eternal law of God" (p. 43). Is it not the other way about? Is not the divine Will and Reason "fundamental" to man's moral nature? and is not the latter the proximate, precise, "formal" norm of conduct?

Modesty may make it proper for a writer when controverting a point to use "seems" when "is" or "must be" would be the

exact truth, but when there is no possibility of "seeming," the term is out of place, as it is in such a passage as the following: "It seems impossible that natural forces should be able to produce effects wholly beyond their range" (p. 123); or this, "Obedience to human authority does not seem to extend to such matters" as submission by a subject to a very painful surgical operation (p. 304). Surely there is no "seeming" about such facts.

We might here allude to an alleged argument which "seems" to the reviewer obviously futile and likely to afford occasion to the adversaries of Moral Theology to carp at its sophistical casuistry. In connexion with the question of restitution in the case of a possessor of another's property in good faith, which property was actually stolen goods and which he subsequently sells in non-overt market—"and the stolen property has not been restored to the true owner"—the author declares that "the seller is bound to nothing in justice, according to a very probable opinion." This may be quite true, and the first reason assigned for the decision is obvious enough—"the property is no longer in his [the seller's] possession or under his control, so he cannot restore it to the owner." But when one reads the further reason one is mildly amazed to find that "if he [the seller] received money for it, he received it in good faith for value, and when he has mixed it with his other moneys it would seem that he makes it his own" (p. 403). Now, prescinding from the opinion that the seller who received money in good faith for value may retain the money even when the value was not his own, the statement that when he has mixed the said money with his own he would seem (!) to make it his own, "seems," *pace tanti viri*, worse than nonsense. Can the fact that the coin received has become indistinguishable from the other shekels in his money-bag, or the paper scrip received been intermingled with his other greenbacks, make the money received as the price of the stolen goods—which he has sold in good faith indeed—his own? What, then, if there has been no such confusion of moneys? What if he has the amount still in the form of a check? One might attribute this statement of our author to an oversight, did it not recur on the immediately following page, where we read that "a mesne possessor who has sold it [another's property] in good faith no longer possesses it even in its equivalent, for the price after being mixed with his own moneys is not its equivalent" (p. 404). What mysterious

alchemy there seems to be in this mixing of moneys! It is but justice to add that we have met with no other such reasoning in the book. It seems to stand quite by itself. For the rest, the author and the American annotator should be congratulated on the generally excellent work they have accomplished. The book will prove to be a solid, practical, and an opportune instrument both for the student's training and for the priest's continuous efficiency.

THE DARK NIGHT OF THE SOUL. By St. John of the Cross Translated by David Lewis. With Corrections and Introductory Essay by Benedict Zimmerman, O.C.D. London: Thomas Baker. 1908. Pp. xxiv-187.

If Moral Theology is "moral pathology," as the author of the manual above reviewed calls it, treating as it does more of spiritual disease and disorder than of normal conditions of the soul, then may Ascetical Theology be regarded as spiritual hygiene, while Mystical Theology will be the science and art of the soul's complete health and perfection. No more skilful and experienced guide in these two latter theological disciplines has been given by God to the Church than St. John of the Cross. His work *The Ascent of Carmel* is one of the recognized classics of Ascetical Theology, and the present volume, *The Dark Night of the Soul*, holds a corresponding place of honor in the literature of Mystical Theology. The former—in Father Zimmerman's edition of Mr. Lewis's translation—has been previously reviewed in these pages. A few words concerning the latter.

While *The Ascent* treats of the processes whereby the senses, the intellect, and the will have to be disciplined by man—coöperating, of course, with grace — to prepare them for initial union with God, *The Dark Night* deals with the manner in which God Himself, supplementing human endeavor, disciplines and transforms those faculties in order to the completing and perfecting of that union. The first work is, therefore, occupied with the active and specifically human, the second with the passive and formally divine purgation of the faculties. Now, since man's powers are both sensuous and spiritual, the signs and modes of their purification by God are described by St. John under this dual division. The purgation of the senses passes through various degrees of temporal suffering and misfortune and is always

accompanied by the loss of sensible fervor. The passive purgation of the spirit is far more terrible, reaching "unto the division of the soul and the spirit, of the joints and the marrow," and advancing by varying degrees and durations through the awful experiences of temptation, aridity, desolation, and seeming dereliction, until the soul becomes in a relative sense at least perfectly free from self and pliant to divine leading. It stands to reason, as Father Zimmerman suggests, that under such trials the soul is absolutely dependent upon the guidance of a learned and experienced director. Such a director, it goes without saying, was the saintly author of *The Dark Night*, and much of his learning and experience is treasured up in the volume at hand for the benefit of those whose vocation it is to lead souls not simply by the broader roads of every-day morality, but along the rough and precipitous paths of divine union

> O'er moor and fen, o'er crag and torrent, till
> The night is gone.

It is here that the trained eye, the firm grasp, and the sure tread—in a word, the knowledge and experience of a saint—duplicated for the follower by the guide-book at hand, afford motives of confidence. Nor should it be thought that the need for such direction is unapparent, for, as Father Zimmerman observes, the number of souls called to the contemplative life, at least in its widest sense, is even now-a-days greater than is commonly supposed. They are not confined to Religious Orders, but are to be found in every station of life and in every country, for the Spirit breatheth where it will. Many proceed no farther than the initial stages; few persevere as far as the spiritual night; while those who attain to perfection are but exceptions. *Many follow Jesus unto the breaking of bread; few follow Him unto the drinking of the chalice of His passion.* This general falling-off may in part be attributed to want of understanding and guidance, which St. John in the book at hand undertakes to remedy (p. ix).

CORDS OF ADAM. By the Rev. Thomas J. Gerrard. New York, London, Bombay: Longmans, Green, & Co. 1908. Pp. xii-304.

The ideal to whose delineation and attainment the preceding work is devoted embraces at once the highest philosophy and the surest practical wisdom. Union of the soul with God, being the

ultimate end of man and, through man, of the universe, contains the interpretation of all truth and the measure of all value. Effected immediately by intellectual vision, that union is completed by love. True mysticism begins and ends in the love of God, and Mystical Theology is the systematic explanation of that love, its beginning, growth, and perfection. It is easily seen, therefore, how apologetics blend, or at least should blend, with devotion—which is after all but one of the aspects or effects of spiritual love, and so of mysticism—since the truths of religion show their meaning and value, and consequently find their vindication only when viewed in relation to the final end of man and creation.

It is from this standpoint, though otherwise described, that the book before us seems to have been conceived and written. Religion, the rebinding of man to God, is effectuated by the *cords of Adam, the bond of love* whereby God draws all souls, that so will it, unto Himself. The work of rightly adjusting those cords, that is, of making a due equipoise of human faculties under the touch of the Divine Hand, the author holds to be at once a science and an art. As a science it is a system of truths explained and in a measure demonstrated. As an art it is an orderly sequence of actions, and largely, therefore, a matter of practice. So that he who doth the truth cometh to the light; and if any man shall do the will of God he shall know the doctrine. Hence the author rightly deems it that "devotion and apologetics should merge one into the other" (p. vii).

In substance the book is a collection of short essays—forty-six in all—wherein the truths and the spiritual values implicit in Catholic devotional practices are educed and explained. The predominant thought throughout is, as suggested above, that of God's love entwining itself with the corresponding element divinely interwoven with man's nature. Analogies and illustrations are drawn from many departments and aspects of creation, and parallel thoughts from the Bible are effectively utilized. The book is eminently suggestive and stimulating, and serviceable as an aid to meditation and to instruction. Many whom the older ascetical books—more because of the form than the matter—do not touch, will probably be taken by the modern dress in which the ancient truths are here presented.

Similarity of thought and particularly of expression with a writer who is easily the master in this class of literature, but

who unhappily is no longer with us in the way he once was, is apparent throughout the book. While, however, the influence of *Nova et Vetera* and *Oil and Wine* is here apparent, one misses something of the spiritual depth, illustrative power, grace, sense of fitness and proportion, which characterize those books. On the other hand, the *Cords of Adam* reflects a loyalty to the *doctrina tradita* and a tenacious grasp of the *philosophia perennis* which one sadly misses in such a book as *Scylla and Charybdis*, and though the author of the former book is not yet so perfect an artist as was the writer of *Lex Orandi* and *Lex Credendi*, the difference may in a measure be due to difference of age and experience. Doubtless with time the younger writer—when he shall no longer be allowed truthfully to make even the modest personal application of the *non cognovi literaturam, introibo in potentias Domini* (p. viii)—will rival in workmanship of form, while surpassing in solidity of material, the master under the influence of whose productions he seems to have written. There are many points in which the reviewer dissents from the author's statements, but since they are of no very serious moment, and the limits of this notice have been already transgressed, they may be ignored for the present.

THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. Its Principles, Origin, and Establishment. By the Rev. J. A. Burns, C.S.C., Ph.D., President Holy Cross College, Washington, D. C.: Vice-President Catholic Educational Association, etc. New York: Benziger Brothers. 1908. 415 pp. 12mo.

The Rev. author covers, in this volume, the period from the earliest establishment of schools (within the present limits of the United States) down to the time of great immigration; that is, from the year 1629 (which is four years before the establishment of the oldest school in the thirteen eastern colonies), down to the year 1840. "The number, character, and distribution" of the earliest schools, which were those founded by the Franciscans in New Mexico, give sufficient evidence, however, to warrant dating the foundation of the first school some years back of 1629; and the author assigns a reason for accepting the date of 1598. The three centuries of time and the vast limits of space thus covered in the present history of Catholic parish schools in the United States furnish opportunity for most important as well as

highly interesting investigations; and, while this volume makes it abundantly clear that its author has spared no labor of research and inquiry to complete his picture of the wonderful spread of the Catholic parish-school idea, it is the author himself who expressly desiderates fuller information concerning many important points.

Let us say it now with all frankness: Catholics owe him a deep debt of acknowledgment for his persevering, conscientious, excellent and successful labors. The story he tells is the story of a marvelous growth from humblest beginnings to assured success; a growth accomplished despite innumerable handicaps both from without and from within the Catholic fold. The difficulties from without comprised the hostility arising from bigotry, misconception, calumny; from persistent and unfair denial to Catholics of a share in the funds for public education which were raised by taxation of Catholics as well as of other citizens, and an almost complete ignoring of Catholic education by American writers and speakers on educational topics. Amongst the difficulties from within the most prominent were poverty of financial resources; scarcity of trained, religious teachers; schismatic movements in some dioceses, such as that of Philadelphia. Against all these hampering and disconcerting facts the Catholic system of elementary education strove manfully, and strove so successfully, indeed, that Bishop Spalding could say with truth: "The greatest religious fact in the United States to-day is the Catholic school system, maintained without any aid except from the people who love it." That "greatest religious fact" is stated very well by the author in his *Introduction:*

> A school system which comprises 1,000,000 pupils, over 20,000 professional teachers, more than $100,000,000 worth of property, with an annual expenditure in the neighborhood of $15,000,000; which combines absolute unity and fixity of essential purpose with a flexibility of program as great as that which obtains in the public school system; which is national in its organization, and, at the same time, diocesan; which unites in the administration of each school three widely separated elements of authority, the bishop, the parish priest, and the nun—a system which does all this and does it effectively, without jar or noise.

Such a system must, indeed, be "a very large and complex thing," as the author concludes; and its history must also be a most highly interesting as well as a most important thing to

narrate — important both for Catholics and for their separated brethren; and, while comforting for us, perhaps of most importance to non-Catholics, who are now wearisomely but perpetually "harping on their daughter" of the public school, and striving in a dozen different and mutually exclusive ways to combine with secular training some training in morality. Now, while our Catholic instinct and our familiarity with the Catholic educational system allow us to appreciate with some adequacy its motives and character, the non-Catholic must, if he is to understand this "greatest religious fact in the United States to-day," approach its study from the historical side; for, in the case of any great movement, "it is difficult to grasp its inner spirit and purpose, or gauge aright its possibilities and power, except one bring to the study of its present condition a thorough knowledge of its past. The larger and more complex the movement is, the more important the study of its past becomes. Only in its history are we able to discern, in clear perspective, the principles that gave it birth, presided over its development, and form the mainspring of its present activity" (*Introduction*).

The Catholic School System in the United States furnishes us with all this historical point of view. Schools followed religion wherever the pioneers advanced, and flourished where it flourished, or languished (as in Philadelphia during the schism) where its influence was hampered. Schools are seen thus to be, as it were, a religious barometer, indicating fair weather and foul; until the time came when their importance became so much emphasized in the course of Catholic religious advance as to deserve the startling eminence accorded to them by Bishop Hughes in the words quoted by the author (p. 375):

> Let parochial schools be established and maintained everywhere; the days have come, and the place, in which the school is more necessary than the church.

The Bishop enforced this comparative estimate by saying to each new pastor he appointed:

> You must proceed upon the principle that, in this age and country, the school is before the church.

Not the least interesting chapter in the volume, by the way, is the last, which deals with the struggle of Bishop Hughes for

recognition by the State of the Catholic school idea. He failed in the immediate object he advocated so energetically and with such splendid displays of logical and eloquent oratory; but his failure was the seed of successes of a very different kind, which are stated by the author. Space limitations will not permit us to linger over other matters in this absorbingly interesting historical survey. The story is one which should appeal to the heart and mind of every priest in the land, every individual in the heroic band of those men and women who serve God wholly in serving the needs of the Catholic schools, and, indeed, every Catholic layman who must confront the problem of education for his children. It should also appeal to the interest of our separated brethren; the problems it presents in rehearsing the history of Catholic education are in many respects their problems as well as ours, if they would but recognize frankly the needs of the hour.

In his *Introduction* of 26 pages the author presents a summary view of the relationship between the Church and its system of education in the elementary schools; shows the ideal aimed at in *Christian* education; discusses the necessity and methods of training the will and instructing the intellect therein; meets successfully the oft-expressed objection and misconception that such education is based on *authority*, whereas education in the secular branches is based on demonstration and verification, and that these two principles are irreconcilable; exhibits the necessity of a religious "atmosphere" in the education of the young, etc., etc. The *Introduction* has already been printed as a separate brochure for widest possible distribution, as a reprint (from the *Catholic University Bulletin*), in the series of quarterly *Educational Briefs* issued by the Rev. Superintendent of Parish Schools of Philadelphia. Also, the first four chapters appeared in successive numbers of the *Bulletin*. We can only trust that the glimpses therein given of the attractive literary style, the thorough research, and the synthetic power of the author, will assure the widest circulation of the completed volume. We may confess to a somewhat selfish motive in this hope; for such an appreciation of the first volume of the history of Catholic schools will doubtless stimulate the author to complete the whole work, and fulfil his intention of providing a supplementary volume in furnishing a study of the period comprised between the year 1840 and the present time.

It remains but to say that the volume closes with an excellent Bibliography of 12 pages and an Index of 14 pages, and that it is very attractive in typography, paper and binding.

PIONEER PRIESTS OF NORTH AMERICA (1642-1710). By the Rev. T. J. Campbell, S.J. New York: Fordham University Press, Fordham University. 1908. Royal 8vo., xvi-333 pp.

The volume gives biographies of eighteen priests—" not *all* the pioneer priests of North America," as the author reminds his readers, but a selection made of those who had to do with the Iroquois Indians; and this for the reason that, " although nearly all of the missionaries who labored among those savages were very remarkable men, yet they are, with one or two exceptions, practically unknown." In a remarkably interesting Introduction of eight pages some information is given of the character of the Iroquois, of whom Parkman says: " No race ever offered greater difficulties to those laboring for its improvement." The picture of these "noble redmen" drawn by Father Campbell (who suffers from the necessary restraints of modesty and can only suggest rather than declare) nevertheless gives the reader a sufficiently clear idea of the hideously revolting savagery and sodden vice which characterized the Iroquois. It was exceedingly unpromising material for peaceful processes of evangelization:

> Nevertheless, the impression made by the missionaries on them was very great and lasting. Many of them were led to the practice of Christian morality. They were taught to pray; to practice virtue, to receive the sacraments. We even hear of sodalities among them, and not a few attained to extraordinary sanctity. Constant wars, however, prevented a wider spiritual conquest; and when the wars were over there were no Iroquois. They were either dead or driven to the Far West. (p. xvi).

Some worldly-minded (possibly even some rather religious-minded) folk are repelled, rather than attracted, by the biographies of saintly men; and when (as in the case of Jogues, and probably that of Menard) the saintly men end their lives in the blood-stained vistas of martyrdom, sensitive people may find the theme even less attractive. We can promise all such readers that the present biographies, while faithful to fact, are nevertheless more romantic than most novels, and told in much better style. When Father Jogues, after incredible tortures and long-endured hardships and with pitifully maimed members, returned to France,

he had to endure one of the tortures least attractive to a soul that hungered for suffering, in the universal interest his presence aroused; but most of all, when, summoned to the presence of the Queen Regent, Anne of Austria, he was compelled to withdraw his mutilated hands from behind the friendly folds of his cloak, and narrate the hideous details of how the fingers had been eaten or burned off. Her comment will suffice to describe the biographies in the volume of Father Campbell: "People write romances for us—but was there ever a romance like this?—and it is all true." That she said this, raining down tears on the poor, mutilated members which she was devoutly kissing, may indeed be suggestive of "spiritual retreats," but cannot destroy the obvious fact of the interest and romantic attractiveness of the theme. And to this inherent romance and vivid interest Father Campbell adds a pungent, clear, scholarly, literary style, punctuated at times with a humor like that of the Blessed More and of the joyous-minded and even witty English martyrs, as they were dragged off to Tyburn, or were pressed to death under heavy boards, or were stretched on the rack. The Lord loveth a cheerful giver. The reader need not fear long—or short, for that matter—episodical sermonizings or pietistic colloquies. The facts, as the author well recognizes, need no comment. To indulge in raptures of devotion would be to paint the lily. History, local color, present-day memorials — all are combined into coherent sketches which are vivid, accurate, highly informing, unostentatiously edifying, and exceedingly interesting. The volume is adorned with twenty-seven full-page illustrations, is well printed and attractively bound.

Literary Chat.

A work that contains an immense amount of useful and conveniently disposed information regarding things social is *The Encyclopedia of Social Reform* (Funk & Wagnalls, New York). There is hardly any subject—thing, event, process, method, person—touching upon society that does not find a place within its thirteen hundred and a quarter pages. The title *Social Reform* hardly covers the broad comprehensiveness of the material, but it was probably the best available to indicate the point from which every topic—politico-economical as well as sociological in its widest meaning—is viewed. Though one may not care to make himself responsible for every statement made between the covers, one must

recognize the apparent endeavor on the part of the editors to do justice to the subjects and to respect the convictions and opinions of their readers. The names of some Catholic contributors appear on the pages, notably Cardinal Gibbons (Art. *Lynching*), Dr. Kirby (Art. *Catholic Church and Social Reform*). On some controverted topics (e. g. *Religion in Public Schools*) both sides are given a hearing. The bibliographical references are designedly practical rather than exhaustive.

Pertinent to this matter it may be worth noting that a goodly number of books—some of them at least both thorough and timely—have recently been published. Foremost among the latter class is Father Ming's *The Religion of Modern Socialism* (Benziger, New York). The subject, of course, is not a new one. It has been frequently discussed in connexion with the general subject *Socialism.* Father Cathrein in his well-known work devotes to it a score or more of pages. The topic, however, is sufficiently important to deserve and demand an entire book for its discussion. Father Ming has supplied that demand. In what way and how well will be shown on a future occasion.

A book covering a wide field is *The Case against Socialism Stated* (Macmillan Co., New York). A prefatory letter by Mr. Balfour indicates that the work emanates from the *London Municipal Society,* no individual author being mentioned. It is designed as "A Handbook for Speakers and Candidates" and lays under contribution much of the literature relating to Socialism *pro* and *con.* Covering in large part the same ground as Goldstein's *Socialism: The Nation of Fatherless Children* (Boston. 1903), it supplements the latter by utilizing the material that has grown up during the past few years.

Another serviceable critique on the same theme is *Problems and Perils of Socialism* (Macmillan Co.). It consists of a series of letters, addressed to a workingman, which originally appeared in the *Spectator* and are now gathered into a brochure which sells for a quarter. The latter fact is worth noting by those who may think of spreading the booklet. Needless to say, the letters are well written, clear, clever; not "smart" or pert, not "leveled down," but appealing to average sound common sense, the leading idea which the author seeks to convey being that "the chief peril of Socialism is waste—waste both in the moral and in the economic sense. Socialism would not only deteriorate character, but it would lessen product." Whatever may be said concerning the evils of the present system—and the least that should be said is that those evils are well nigh unbearable—that system does somehow provide bread, and maybe some meat, clothes, and dwellings for most people. Socialism, on the other hand, Mr. Strachey contends, would do nothing of the kind because the main-spring would have been taken out of the clock-work. Our present organization provides an incentive to labor, while Socialism would withdraw that incentive or, rather, would substitute the much less powerful incentive of coercion. Until it can be shown that slave labor is

as profitable in the economic sense as free labor, and that the order of an official or of a committee can compel men to as great activity as that which is shown under the present system, Mr. Strachey rightly deems that free exchange holds the field and will beat compulsion in the matter of production and consequently will be effective in diminishing the evils of poverty. The ultimate cause of poverty is scarcity, and the only way to combat scarcity is to increase production (p. xi). It would not appear safe to risk one's recommendation of the book on the metaphysics of the latter sentence—the ultimate cause of poverty is scarcity—even aside from the seeming—only seeming—tautology; but there is an obvious sense in which the proposition is tenable and it is just that sense which the author may be supposed to have had in mind.

Turning now from books such as the foregoing, wherein Socialism is strongly opposed, to so perfervid a plea as that which Mr. Wells puts forth for the system in his recent volume, one is apt to feel personally something of what the title is meant to signify objectively, *Old Worlds for New* (Macmillan Co.). As might be supposed, Mr. Wells' story of the *Old Worlds*—that is, of past and present economic and social conditions—is deeply sympathetic and in a large measure strongly antipathetic; as vivid, too, and soul-stirring as his anticipations of the beauty and general comfortableness of the *New World*, which Socialism is going to create for us, are glowing and hopeful. Mr. Wells is nothing if not picturesque and fervently optimistic. We should like to transcribe some of his pen sketches to these pages—they make fine August reading—but we must leave them till later. Seeing the author's account of existing evils the critic is apt to reply in Mr. Law's verses:

> You think, forsooth, we have not felt
> That cloud of human care and sorrow,
> Because we fear it will not melt
> Before your magic wand to-morrow.
> Have you discovered, you alone!
> The squalid village, sordid city?
> We too—our hearts are not of stone—
> Possess some rudiments of pity.

No, the miseries under which the poor groan are patent enough. Nor is it any answer to say that they are less now than they have been in the past. The great question is whether relief lies in the direction of collectivism, or whether the proposed remedy may not be worse than the disease. To quote Mr. Law again:

> 'Tis just because we so deplore
> The ills of poverty and famine,
> That, lest you aggravate them more,
> Your panacea we cross-examine.
> My doctor, say, for my disease
> Prescribes but exercise and tonic;

You scoff at remedies like these:
"Mere palliatives to make it chronic."
No! I must stand upon my head
To keep the gout from upwards rising,
And swallow the East-wind for bread—
It's lighter and more appetizing.

It is, of course, the veriest platitude to say that government is a powerful and necessary factor in the correcting of economic disorders; but moral and religious forces are still more powerful and necessary, and without them the State can accomplish very little.

Although we do not underrate
The boon of governmental science,
The master-builders of our fate
Are character and self-reliance.
The State were but an empty shell
Without them, undermined and hollow;
Where they are present all is well:
In God's good time the rest shall follow.

"Shall follow," not of course without strenuous endeavor and coöperation, such as "character"—which, if genuine, means *virtue*, which in turn, if enduring, is based on religion—both involves and sustains. The lesson of such strenuousness and coöperation may well be learnt from Socialism itself, and the place to find the lesson well drawn out and illustrated is Mr. Hunter's recent volume *Socialists at Work* (Macmillan Co.). Hardly less fervently than Mr. Wells does the author plead for Socialism, and one must keep one's head cool in reading his introductory chapters especially. Mr. Hunter, however, has not set himself simply to plead but rather to chronicle the methods and progress of the movement, particularly in Germany, Italy, France, Belgium, England, and the United States. We shall recur to this book and those above mentioned in a future number. In the meantime they deserve our readers' interest, especially in view of the opening article of the present number by the Rev. Dr. John A. Ryan on the priest's study of the social problems he will constantly meet in his pastoral ministry.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

INTRODUCTIO GENERALIS IN SCRIPTURAM SACRAM. Auctore Carolo Telch, Doctore S. Theologiae. Cum Approbatione Revmi et Excellmi Episcopi Ratisbonensis. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. 1908. Pp. 462. Price, $1.50.

HARMONICS "De Deo", being Wreaths of Song from a Course of Divinity. By the Rev. T. J. O'Mahony, D.D., D.C.L., author of *Wreaths of Song from Courses of Philosophy*. New Edition with Appendix. Dublin: M. H. Gill & Son, Ltd. 1908. Pp. 80. Price, 1*s*.

La Cruzada De La Buena Prensa. Por D. Antolin López Peláez, Obispo de Jaca. Barcelona: Gustavo Gili. 1908. Pp. 357. Price, 3.50 pesetas.

La Iglesia Y El Obrero. Por el P. Ernesto Guitart de la Compañia de Jesús. Barcelona: Gustavo Gili. 1908. Pp. 296. Price, 2.50 pesetas.

Cords of Adam. By the Rev. Thomas J. Gerrard. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1908. Pp. 304. Price, $1.50, *net.*

First Book of Our Lady. By Ernest Hull, S.J., editor of *The Examiner*, Bombay. St. Louis, Mo.: B. Herder; London: Sands & Co. 1908. Pp. iv-47. Price, paper, 6*d.*

The Little Office of the Blessed Virgin Mary. Arranged for Public Recitation in Sodalities by the Rev. G. E. Viger, S.S. Second Edition, Revised and Corrected. Ellicott City, Md.: The Rev. G. E. Viger, S.S., St. Charles's College. 1908. Pp. 116. Price, $0.35, *net, postpaid.*

Eucharistie Und Busssakrament in den ersten sechs Jahrhunderten der Kirche. Von Gerhard Rauschen, Dr. theol. et phil., ao. Professor der Theologie an der Universität Bonn. Freiburg im Breisgau; St. Louis, Mo.: B. Herder. 1908. Pp. 204. Price, $1.40, *net.*

Priestly Vocation and Tonsure. By L. Bacuez, S.S., author of *The Divine Office.* New York: The Cathedral Library Association. 1908. Pp. xiv-314.

Il Problema Igienico Nelle Chiese. Ricerche sperimentali, osservazioni e proposte. Fra Agostino Dott, Prof. Gemelli Dei Minori. Monza: Tipografia Ed. Artigianelli. 1908. Pp. 29.

Pentecost Preaching. Twenty-five Instructive Sermons on the Gospels for the Sundays after Pentecost. By the Rev. Arthur Devine, C.P. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 306. Price, $1.50, *net.*

Golden Rules for Directing Religious Communities, Seminaries, Colleges, Schools, Families, Etc. By the Rev. Michael Müller, C.SS.R. A New Revised Edition. New York, Cincinnati: Fr. Pustet & Co. Pp. 399. Price, $0.75, *net.*

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